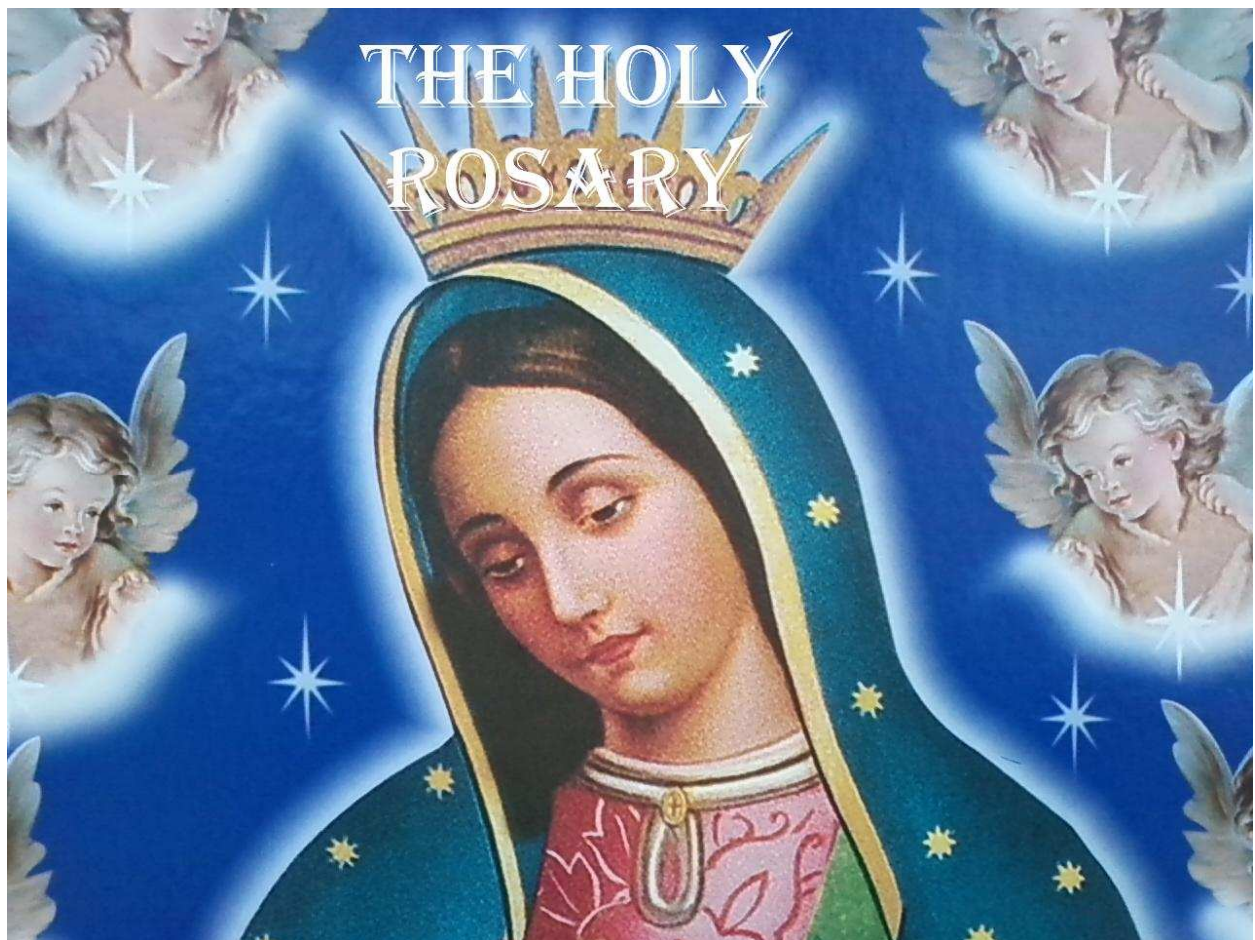




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Preface

In starting any work on the Rosary, the whole meaning of the total prayer is that Jesus lives in Mary as He lives in Heaven. This is a mystery that can be apologized to a more open understanding, especially considering the writings of Venerable Mary of Agreda, with diligence and assiduous patients. Therefore, I open with this short reference to Mother Mary. Mary's role as a creature made by God is select from all other of Us creatures to be His Mother to His flesh self. And this is from Volume One of the Mystical City of God:

269. "And the light thereof was like to a precious stone, the jasper-stone, even as crystal," etc. It is not so difficult to understand how She can be similar at the same time to two such dissimilar stones as crystal and jasper, as it is to understand how She can be similar to God. But from this comparison we derive a certain understanding of similarity to God. The jasper sparkles and glitters in colors of many different shades, while the crystal is characterized by limpid and uniform transparency; both combined form a rare and beautiful variety. The most pure Mary, in her formation, was endowed with the variety of virtues and perfections, which the hand of God itself selected and interwove in her soul. These graces and perfections made her soul like unto a most pure crystal, without blemish or stain of guilt; in her purity and transparency it scattered the enrapturing rays of the Divinity, just as the crystal meeting the sun, seems to absorb and again send forth its rays as if it were itself the sun. Nevertheless this crystal- jasper sparkles also in many-colored hues because She is a Daughter of Adam and a mere creature, and all the splendors of the Divinity contained within Her are only a participation. Although it appears to be a divine light, it is not a part of her nature, but communicated and conferred by grace. She is truly a creature formed and shaped by the hand of God himself, but in a manner befitting one who was to be his Mother.

So my reader, you can see that Mary of Agreda is not falsely divinizing of the Blessed Mother but comes out with the fact already stated above, Mary is a Creature of Adam chosen by God to represent Him in the flesh.

The comparison to Jasper is a mysterious reality. A reality that the Mother of God in the Now (since she is already in Heaven Body and Soul for the Final Time, i.e. never to die again or be judged for she is Assumed Body and Soul) is both a person, a place of Heaven, and a thing about that place in being also a Stone of Jasper. How else can I convey that truth except to say all three of these states of Mary are realized actually. Indeed it is difficult for the feeble mind of sinful flesh to comprehend this most exalted mystery. For the sake of understanding, we may say that the Rosary is representing the beginning and end in the life of the Second person of the Trinity, Jesus. The Father however, does not "pre-date" His Co-Eternal Son; it was together they decided to become flesh together with the Holy Spirit in one body and have that body be conceived through the particular woman to be named Mary of Nazareth. And this is where the

Rosary begins and ends; with the Pyramidal state of God in the Father, Son and Holy Spirit bearing themselves into a Global formation in thinking on Mary of Nazareth and allowing Her to make their Triune Union into a Quadra-angled Cube.

This geometric example is the metamorphosis of Beauty, which was complete upon the Godhead's first Temporal thought, that of Mary of Nazareth; for before the thought of His Mother, there is no concept of understanding for the weaker human mind. This is the point of the Rosary as the Only Necessary Knowledge, which shall have completed all Epistemological Knowledge at the End.

*In the autograph manuscript, Mary of Agreda explains this fourth generation as follows:

"The mystery of this fourth generation is that there are four generations: 1st, that of Adam without a father or mother; 2nd, that of Eve without a mother; 3rd, of our own, from a father and mother; 4th, that of our Lord Jesus Christ, from a Mother without a father."

Start on the first bead above the Crucifix with the Apostles Creed:

I believe in God the Father Almighty, Creator of Heaven and Earth. And in Jesus Christ, His only son our Lord, who was conceived by Holy Spirit, born of the Virgin Mary and became man. Suffered under Pontius Pilate was Crucified, died and was buried. He descended into Hell and on the Third day He arose again from the Dead and is Seated at the Right Hand of the Father. He will come again to judge the living and the dead.
I believe in the Holy Spirit, the Holy Catholic Church, the Communion Of Saints, the forgiveness of sins, the Resurrection of the body And Life Everlasting. Amen!

Then, while staying on this bead pray the Our Father:

Our Father, who are in Heaven, Hallowed be Your Name. Your Kingdom come, Your Will be done on earth as it is in heaven. Give us this day our daily (super substantial) bread, and forgive Us our trespasses as we forgive those who trespass against us, And Lead Us not into temptation, but deliver us from the Evil One! For Yours is the Kingdom and the Power and the Glory, both now And forever, Amen!

The next beads are a group of three Hail Mary's and we say them for the Virtues of Faith, Hope and Charity!

Hail Mary, Full of Grace the Lord is with You, Blessed are You Among Women and blessed is the Fruit of Your Womb Jesus. Holy Mary, Mother of God, Pray for us poor sinners, now and at the hour of Our Death. Amen

This next single bead is the first Mystery bead, and the Glory be is the first prayer:

Glory be to the Father and to the Son and to the Holy Spirit, as it was In the beginning is now and ever shall be world without end. Amen

Then still on this single bead, pray the O My Jesus:

Oh My Jesus, forgive us our sins, save us from the fires of Hell,
Lead All Souls to heaven, especially those most in need of Your
Mercy!

Now recite the first mystery of the five in the four sets of Mysteries.

(Ten Hail Mary's are recited after the first mystery; Ten thereafter for each mystery. The Glory Be for each Mystery Bead with an Oh My Jesus and the Our Father after the mystery is announced and meditated on)

Example of the Four Sets of Mysteries:

Joyful Mysteries:

1st The Annunciation of Gabriel to Mary that she would conceive the Child Jesus, who is God.

Joyfully, we understand that the whole patrimony of DNA in Jesus is solely in Mary, derived from the Heart of Her after the Holy Spirit “shadowed” Her, causing three drops of blood to fall from Her heart to her waiting egg. So, the Divine Eros is not sperm, rather it is Sinless Blood! Here we recount the Mystical City of God:

“And having conferred with Herself and with the heavenly messenger Gabriel about the grandeur of these high and divine sacraments, and finding Herself in excellent condition to receive the message sent to Her, her purest soul was absorbed and elevated in admiration, reverence and highest intensity of divine love. By the intensity of these movements and supernal affections, her most pure heart, as it were by natural consequence, was contracted and compressed with such force, that it distilled three drops of her most pure blood, and these, finding their way to the natural place for the act of conception, were formed by the power of the divine and holy Spirit, into the body of Christ our Lord. Thus the matter, from which the most holy humanity of the Word for our Redemption is composed, was furnished and administered by the most pure heart of Mary and through the sheer force of her true love. At the same moment, with a humility never sufficiently to be extolled, inclining slightly her head and joining her hands, She pronounced these words, which were the beginning of our salvation: "Fiat mihi secundum verbum tuum" (Luke 1,31).” Volume Two pg 110.

2nd The Visitation of Mary to Her Cousin Elisabeth. “Who is it that the Mother of My Lord should come unto Me?” Elisabeth to Mary.

“Go out to all the world to proclaim the Good News.” So says scripture and so the Blessed Mother went to Visit Her Cousin to give her the Good News. The magnification of (at that time) obscure Justice was in this conception of Jesus and brought us the Truth from afar off by way of this Spectacle of Justice. “It is good to keep close the secret of a King, but it is honourable to reveal the works of God. Do that which is good, and no evil shall touch you.” Tobit 12:7

The Mystical City of God say thus:

225. Saint Elisabeth looking upon Mary the Queen of creation understood these hidden mysteries ; and not only those, which I am able to express here, did this fortunate matron understand, but many more and greater sacraments, which my understanding cannot comprehend ; nor do I wish to dilate upon all that have been shown to me, lest I unduly extend this history. But the sweet discourses and conversations, which these two holy and discreet ladies held with each other, reminded me of the two seraphim, which Isaias saw above the throne of the Most High, repeating the divine and always new canticle: Holy, holy, etc., while they covered their head with one pair of wings, their feet with another, flew with the third pair (Isaias 6, 2). It is certain that the inflamed love of these two holy women exceeded that of all the seraphim, and

Mary by Herself loved more than they all together. They were consumed in the flame of divine love, extending the two wings of their hearts in order to manifest to each other their love and in order to soar into the most exalted intelligence of the mysteries of the Most High. With two more wings of rarest knowledge they covered their faces; because both of them discussed and contemplated the sacrament of the King (Tob. 12, 7), guarding its secrets within themselves all their lives; also because they restrained their discourse and subjected it to their devoted faith, without giving scope to proud inquisitiveness. They also covered the feet of the Lord and their own with the third pair of seraphic wings, because they were lowered and annihilated in their own humble estimation of themselves at the sight of such great Majesty. Moreover since most holy Mary enclosed within her virginal womb the God of majesty himself, we can with reason and with literal truth say, that She covered the seat where the Lord sat enthroned.

3rd The Birth of Jesus in Bethlehem.

The Crib and the Crucifixion have their synergy here. For that small dark space of time between Jesus' "giving up His Ghost" and Longinus' piercing Jesus' side is this selfsame (esse bonum) darkness of Jesus' cradle in Bethlehem (House of Bread). The other mystery this has synergy with is the fourth Luminous Mystery: The Transfiguration on Mount Tabor, for the Mystical City of God relates that Jesus Transfigured Himself for Mary's eyes only, while Joseph was sleeping the peaceful sleep of the Just.

473. The Queen of all creatures was called from her resting-place by a loud voice of the Most High, which strongly and sweetly raised Her above all created things and caused Her to feel new effects of divine power; for this was one of the most singular and admirable ecstasies of her most holy life. Immediately also She was filled with new enlightenment and divine influences, such as I have described in other places, until She reached the clear vision of the Divinity. The veil fell and She saw intuitively the Godhead itself in such glory and plenitude of insight, as all the capacity of men and angels could not describe or fully understand. All the knowledge of the Divinity and humanity of her most holy Son, which She had ever received in- former visions was renewed and, moreover, other secrets of the inexhaustible archives of the bosom of God were revealed to Her. I have not ideas or words sufficient and adequate for expressing what I have been allowed to see of these sacraments by the divine light ; and their abundance and multiplicity convince me of the poverty and want of proper expression in created language.

478. In accordance with this truth her true motherhood was not impaired by her remaining a Virgin in his conception and birth through operation of the Holy Ghost. Although She could have lost her virginity in a natural manner without incurring any fault, yet in that case the Mother of God would also be without this singular prerogative of virginity. Therefore we must say, in order that She might not be without it, the divine power of her most holy Son preserved it

for Her. Likewise the divine Child could have been born with this covering or cuticle in which others are born; yet this was not necessary in order to be born a natural Son of the blessed Mother; hence He chose not to take it forth with Him from the virginal and maternal womb, just as He chose not to pay to nature other penal tributes of impurity, which other human beings do pay at their coming into the light. It was not just that the incarnate Word should be subject to all the laws of the sons of Adam; but it was consequent upon his miraculous Birth that He be exempt and free from all that could be caused by the corruption or uncleanness of matter. Thus also this covering, or secundina, was not to fall a prey to corruption outside of the virginal womb, because it had been so closely connected and attached to his most holy body and because it was composed of the blood and substance of his Mother; in like manner it was not advisable to keep and preserve it outside of Her, nor was it becoming to give it the same privileges and importance as to his divine body in coming forth from the body of his most holy Mother, as I will yet explain. The wonder which would have to be wrought to dispose of that sacred covering outside of the womb could be wrought much more appropriately within.

479. The infant God therefore was brought forth from the virginal chamber unencumbered by any corporeal or material substance foreign to Himself. But He came forth glorious and transfigured for the divine and infinite wisdom decreed and ordained that the glory of his most holy soul should in his Birth overflow and communicate itself to his body, participating in the gifts of glory in the same way as happened afterwards his Transfiguration on mount Tabor in the presence of the Apostles (Matth. 17, 2). This miracle was not necessary in order to penetrate the virginal enclosure and to leave unimpaired the virginal integrity; for without this Transfiguration God could have brought this about by other miracles. Thus say the holy doctors, who see no other miracle in this Birth than that the Child was born without impairing the virginity of the Mother. It was the will of God that the most blessed Virgin should look upon the body of her Son, the God-man, for this first time in a glorified state for two reasons. The one was in order that by this divine vision the most prudent Mother should conceive the highest reverence for the Majesty of Him whom She was to treat as her Son, the true God-man. Although She was already informed of his two-fold nature, the Lord nevertheless ordained that by ocular demonstration she be filled with new graces, corresponding to the greatness of her most holy Son, which was thus manifested to Her in a visible manner. The second reason was to reward by this wonder the fidelity and holiness of the divine Mother; for her most pure and chaste eyes, that had turned away from all earthly things for love of her most holy Son, were to see Him at his very Birth in this glory and thus be rejoiced and rewarded for her loyalty and beautiful love.

4th The Presentation of the Child Jesus in the Temple. Mary was then purified and became the now Ephod of Profetic Love.

The Presentation has synergy with the Fifth Glorious Mystery: The Coronation of Mary, Queen of Heaven, Earth, and All Grace. She is the Crown on Jesus and Jesus is the Crown on Her. In one part of Agreda's work she describes the Heavenly Jerusalem of Revelation 21 as being the body of the Blessed Mother Herself.

She was like a crystalline tablet on which was written the evangelical law. In Her it should become known to the whole world ; therefore this tablet was of clear glass and not of opaque stone, as that of Moses, for one people only. (page 58 of Volume four)

278. The Evangelist calls the humanity of Christ a "reed" because He assumed the frailty of our weak and carnal nature, and "of gold," on account of his Divinity. In accordance with the dignity of the true God- man, Christ, and correspondingly with the gifts and merits of the incarnate God, also his most holy Mother was measured. He it was who measured Her with Himself, and She, being thus proportioned, seemed in her office as Mother, exalted to a dignity corresponding to his. In the length of her gifts and graces, and in the breadth of her merits, in all things did She seem well proportioned without defect. She could not be equal absolutely to her most holy Son with an equality which the learned call mathematical; for Christ our Lord was true God and man, whereas She was a mere creature and thus the measure exceeded infinitely that which was measured by it ; yet the most pure Mary was adjusted according to a certain equality of proportion to her divine Son. Just as there was wanting in Him nothing that corresponds and belongs to his dignity as the true Son of God, so nothing was wanting, nor was there any defect in that, which was due to Her as true Mother of that same God, in such a manner that to Her as Mother of God, and to Christ as Son of God, were conceded equal proportions of dignity, graces, gifts and merits. There was no created grace in Christ, which was not held in its proportion also by his most pure Mother.

This next section of Agreda is longer than my other selections. It is important to understand first the mystical connection between St Simeon with his Ephod of old and the Blessed Mother presented with Jesus as an EPHOD of Gold! These stones which John describes in Revelation 21 are not exactly the same as the ones on the Levitical Ephod described in the Book of Exodus and have to be given prominence in this work on the Rosary. Revelation chapter 21:19-20 says : The first stone was Jasper; the second, Sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, Sardonyx; the sixth, Sardius; the seventh, Chryolyte; the eighth, Beryl; the ninth, a topaz; the tenth, a Chrysoprasus, the eleventh, a Jacinth; and the twelfth, an Amethyst.” Compare with Exodus chapter 28:17 says : “the first row shall be a Sardius, a Topaz and a Carbuncle. The second row shall have an Emerald, a Sapphire and a Diamond. The third row shall have a Ligure, an Agate and an Amethyst. The fourth row shall have a Beryl, an Onyx and a Jasper...” The point in the subtle difference is in the Carbuncle, Diamond, Ligure, Agate and Onyx. These stones are not in the Heavenly Jerusalem and maybe the stones which predict war in Cabbala (perhaps). Now taking from the Ciudad, I quote the following :

285. *"The first foundation," or stone, he says, "was jasper," whose variegated tints and durability indicate the constancy and fortitude, which from the moment of her Conception was infused into this great Lady in order that during the course of her life She might continue to exercise all the virtues with invincible magnanimity and constancy. The virtues and habits, conceded and infused into the most holy Mary at her Conception and typified by these precious stones, at the same time are connected with special privileges, and I will as far as possible, explain them, in order that the full mystery of these twelve foundations may become known. This gift of strength included a special superiority and sovereignty for repressing, subduing and vanquishing the ancient serpent, and for inspiring all the demons with an inexpressible terror. On that account they fly from Her and fear Her from afar, being filled with trembling at her mere presence. They cannot come near the most holy Mary without excruciating pain. So liberal was divine Providence with her Majesty that She was not only exempt from the common laws of the children of Adam, but also freed from original guilt as well as from subjection to the demon contracted thereby. Setting Her apart from these evils, He at the same time endowed Her with sovereign power over the devil, which all men have lost together with their innocence. More than that: as Mother of the Son of the eternal Father (whom She bore in her womb for the very purpose of putting an end to the evil power of the enemies) She was invested with actual authority which emanated from God himself and in virtue of which this most exalted Mistress subdued the demons and sent them repeatedly to the infernal dungeons, as I will relate farther on.*

286. *"The second, sapphire." This stone imitates the color of the clear and serene firmament and shows a scattering of gold spots or atoms. Its color typifies the serenity and tranquillity of the gifts and graces of the most holy Mary, enabling Her to enjoy an unchanging, heavenly and serene peace, free from any cloud of disorder and illumined from the moment of her Conception with visions of the Divinity. By the likeness of her virtues to the divine attributes and by her participation in them, especially in their unchangeableness, She made Herself worthy to see God. Many times during her pilgrimage through life was She favored with unveiled and clear vision of God, as will be described. In virtue of this singular privilege the Almighty endowed Her with the power of communicating tranquillity and peace of spirit to those, who will ask for her intercession. Therefore let all the faithful, who are agitated and stirred up by the tormenting anxiety of their vices, pray to Her, that so they may obtain from Her this gift of peace.*

287. *"The third, a chalcedony." This stone takes its name from the country where it is found. It is of the color of the ruby and in the night resplendent as a beacon light. The hidden signification of this stone points to the holiness and power of the name of Mary. For She took her name from that part of the world, where She first came into being, calling herself a daughter of Adam, and her name, by the mere change of the accent signifies in Latin the collective oceans, for She was the ocean of the graces and gifts of the Divinity. She came into the world in her Immaculate Conception, submerging and inundating it with these gifts, sweeping off the malice of sin and its effects, illuminating the darkness of the abyss with the light of her spirit and the brightness of her*

heavenly wisdom. This foundation-stone signifies that the Most High conceded to her most holy name the power to disperse the clouds of infidelity spread over the earth, and to destroy the errors of heresy, of paganism, idolatry and all uncertainty in matters of the Catholic faith. If the infidels would turn toward this light by invoking Mary's name, it is certain that their understanding would quickly expel the darkness, their errors would be drowned as in a sea in virtue of the power conceded to Her from on high.

288. "The fourth, an emerald," the color of which is a pleasant green, delighting the sight without fatigue. It mysteriously typifies the graces of the most holy Mary in her Conception for, being most amiable and gracious in the eyes of God and his creatures. She preserved in Herself, without the least offense against his name and memory, all the verdure and strength of the holiness, virtues and gifts then conferred upon Her. Accordingly the Most High granted Her the privilege of insuring a like stability to her devout followers, obtaining for them perseverance and fidelity in the friendship of God and in the practice of virtue.

289. "The fifth, sardonyx." This stone is transparent, though favoring the flesh-color and usually containing three different tints : dark below, whitish in the centre, and nacreous or like mother-of-pearl above, a most graceful variety of color. The mysterious signification of this stone pointed to the close relation between the Mother and the Son, whom She was to bring forth. The dark color points to the inferior and terrestrial portion of the body of Mary, obscured by mortification and labors during her stay on earth, and also to the humanity of her Son, obscured by taking upon Himself our guilt. The white typifies the purity of the soul of Mary, the Virgin, and of Christ, our highest good. The carnation bespeaks in Him the hypostatical union of his humanity and Divinity, and in Mary her participation in the love of her most holy Son, and her communication in all the splendors of the Divinity. In virtue of this foundation-stone the great Queen of heaven enjoys the power of interceding and obtaining for her clients the efficacious application of the superabundant merits of the Incarnation and Redemption, including also a special devotion toward the mysteries and the life of Christ our Lord through his merits.

290. "The sixth, sardius." This stone is transparent, and because it at the same time flashes like the clear flame of a fire, it is the symbol of the flame of divine love, which incessantly burns in the Queen of heaven, for there is no cessation nor diminution of that conflagration of love in her bosom. From the very moment of her Conception, which was the time and place of its beginning, it continued to grow, and now, having reached that highest state of exaltation, which ever can fall to the lot of a creature, it burns and shall burn still brighter through all the eternities. This includes her privilege of distributing the influence, the love and the gifts of the Holy Ghost to those who ask in her name.

291. "The seventh, chrysolite." This stone resembles in its color gold refulgent with flaming fire; and this latter is more apt to show itself by night than by day. It symbolized the ardent love which Mary entertains for the Church militant, its ministers, and for the law of grace in particular. This love shone forth more especially during the night of the Death of her most holy

Son, also during the time, when in the beginnings of the evangelical law, She held the office of teacher and when She prayed so ardently for the establishment of the Church and its Sacraments. In those times, as will be said in its place, She cooperated by her most burning love toward the salvation of the whole human race. She alone knew and appreciated the value of the most holy law of her Son. With this love She was prepared and endowed from the moment of her Conception in order to be the Coadjutrix of Christ our Lord. This includes the prerogative of being able to obtain for those that invoke Her, the grace of a good disposition toward the fruitful reception of the Sacraments of the holy Church and of clearing away obstacles that prevent their full effects.

292. "The eighth, beryl." This stone is of a green and yellow color; but the green predominates, having a great resemblance to olive and being of resplendent brilliancy. It represents the singular faith and hope given to Mary in her Conception, enabling Her to understand and execute arduous and sublime works, such as She in reality accomplished for the glory of Her Creator. In virtue of this gift of unfailing assistance of the Lord, was conferred upon Her the power to endow her servants with fortitude and patience in the tribulations and difficulties of their undertakings.

293. "The ninth, topaz." This stone is transparent and of a mulberry color, much prized and esteemed. It represents the most honorable virginity of Mary, our Mistress, and her mother-ship in regard to the incarnate Word; moreover during her whole life these two prerogatives were held by Her as of inestimable value and worthy of the most humble thanks. At the instant of her Conception She asked the Most High for the virtue of chastity and She promised the observance of it during the rest of her earthly life. She was aware that it was conceded to Her in a degree far above her vows and desires. Not only that, but She knew that the Lord had made Her the Teacher and the Guide of all the virgins and lovers of chastity, and that through her intercession, She could obtain these virtues and perseverance in them for all her devotees.

294 "The tenth, chrysoprase," the color of which is green with touches of gold. It signified the most firm hope planted in the heart of the most holy Mary at her Conception, and the love with which it was impregnated and embellished. Hope lived inextinguishably in the bosom of our Queen, as was befitting for Her who was to communicate similar quality to the rest of man kind. The firmness of her confidence was founded in the stability of her high and generous nature during all the labors and exercises of her most holy life, and especially in the Passion and Death of her most holy Son. At the same time with this virtue the power of efficacious mediation was given Her, so that She might obtain the same firmness of hope for her clients.

295. "The eleventh, hyacinth," which is of an exquisite violet color. In this foundation-stone is disclosed the love of Mary for the Redemption of the human race. This love was infused into Her at her Conception and was applied to Her in view of the merits of the death of the Redeemer, her Son. As the whole remedy of guilt and the justification of all the souls was to take its rise from the Redemption, this love of the great Queen for the Redemption from that first instant, earned

Her the power of demanding that no sinner, how great and abominable soever he might be, should be excluded from the fruit of the Redemption and justification, nor fail to attain eternal life if he invoked the intercession of this powerful Lady and Advocate.

296. "The twelfth, amethyst," of a refulgent violet color. The mystery of this stone or foundation corresponds in part with that of the first. It imports a kind of inherent power conceded to the most holy Mary from the moment of her Conception against all the devilish host, so that the demons, without any command or action on her part, feel a distressing and torturing force proceeding from Her, as soon as they wish to approach her presence. It was given to Her as a reward of her incomparable zeal in exalting and defending the glory and honor of God. Hence the mere sound of her sweetest name is sufficient to expel from the bodies of men the malignant spirits. For her holy name is so powerful that at the mere intimation of it, they are overcome and deprived of strength. These are in short the mysteries of the foundations upon which God built the holy City of Mary. But they point to many other mysteries and favors received by Her, and in so far as the Lord will give me light and strength, I will manifest them in the farther course of this history.

Therefore, let us pray for the intention of acquiring these stone-cold white-hot virtues of our Lord in His Mother. Top of Your Virtue Ma! Ha Ha Ha!

5th The Finding of the Child Jesus in the Temple. Jesus asked His Mother: "How is it you sought me?" "Did you not know that I must be about my Father's business?"

This mystery links to the fourth sorrowful mystery where Jesus takes up His Cross and His Ascension into Heaven, where Mary had to suffer a sting of "parting" with Her Son. This time however was the only time where Mary had no particular help from Heaven and in the other mysteries enumerated here, She did have Heavenly Assistance.

Mystical City of God recounts:

39. The Mother of wisdom then began to discuss within her heart the different possibilities. The first thought which presented itself to Her, was the fear lest Archelaus, imitating the cruelty of his father Herod, should have obtained notice of the presence of Jesus and have taken Him prisoner. Although She knew from the holy Scriptures and revelations, and by her conversations with her most holy Son and Teacher, that the time for his Passion and Death had not yet come and that the king would not take away his life, yet She was filled with dread at the thought, that they should have taken Him prisoner and might ill treat Him. In her profoundest humility She also had misgivings, lest per chance She had in any way displeased Him by her conduct and therefore deserved that He should leave Her and take up his abode in the desert with his precursor saint John. At other times, addressing her absent Love, She exclaimed: "Sweet Love and Delight of my soul! Thou art impelled by thy desire of suffering for men and by thy immense

charity to avoid no labor or pain; but on the contrary, I fear, O Lord and Master, that Thou seekest it on purpose (Is. 53, 7). Whither shall I go and whither shall I find Thee, Light of my eyes? (Tob. 10, 4). Dost Thou wish to deprive me of life by the sword of severance from thy presence? But I do not wonder, O my highest Good: Thou chastisest by thy absence her who did not know how to profit by thy company. Why, O my Lord, hast Thou enriched me with the delights of thy infancy, if I am so soon to lose the assistance of thy loving instruction? But, woe is me! since, not being worthy to retain and enjoy Thee as my Son, I must confess, that I am obliged to thank Thee even for the favor of condescending to accept me as thy slave ! If the privilege of being thy unworthy Mother can be of any avail in finding Thee, my God and my highest Good, do Thou, O Lord, permit it, and make me worthy of again finding Thee, so that I may go with Thee in the desert, to sufferings, labors, tribulations, or whatever Thou wilt. My Lord, my soul desires to merit at least in part to share thy sorrows and torments, to die, if I do not find Thee, or to live in thy service and presence. When thy Divinity hid Itself from my gaze, thy amiable humanity at least remained; and, although Thou wast austere and less kind to me than Thou hadst been, I could throw myself at thy feet; but now this happiness is taken away from me and I have lost sight entirely of the Sun which enlightens me, left only to groans and sighs. Ah Love of my soul! What sighs from the inmost of my heart can I send Thee as messengers? But I am not worthy of thy clemency, since my eyes find no traces of Thee."

43. The report of these doings of her Beloved caused sentiments of sweetest and most tender affection in the heart of the heavenly Lady, which She sent forth from her inmost heart as messengers to her lost and absent Son. Then the thought struck Her, that, since He was not with the poor, He no doubt tarried in the temple, as in the house of God and of prayer. The holy angels encouraged Her and said: "Our Queen and Lady, the hour of thy consolation is at hand: soon wilt Thou see the Light of thy eyes; hasten thy footsteps and go to the temple." The glorious patriarch saint Joseph at this moment again met his Spouse, for, in order to increase their chance of finding the divine Child, they had separated in different directions. By another angel he had now been likewise ordered to proceed to the temple. During all these three days he had suffered unspeakable sorrow and affliction, hastening from one place to another, sometimes without his heavenly Spouse, sometimes with Her. He was in serious danger of losing his life during this time, if the hand of the Lord had not strengthened him and if the most prudent Lady had not consoled him and forced him to take some food and rest. His sincere and exquisite love for the divine Child made him so anxious and solicitous to find Him, that he would have allowed himself no time or care to take nourishment for the support of nature. Following the advice of the holy princes, the most pure Mary and Joseph betook themselves to the temple, where happened what I will relate in the next chapter.

This part of Jesus' History tells us now to have an interior assiduous search for to know where to look for Him if we should ever be so tested by God. He gave her such delights that it distracted her so He could slip away from her diligent sight. If God does this with us, it is to see if we have this interior astuteness like His Mother did.

52. *The divine Child spoke to them as follows : "The question concerning the coming of the Messiah and the answer given to it, I have heard and understood completely. In order to propose my difficulty in regard to its solution, I presuppose what the Prophets say, that his coming shall be in great power and majesty, which has also been confirmed by the testimonies brought for ward. For Isaias says, that He shall be our Law-giver and King, who shall save his people (Is. 30, 27), and David, that He shall crush all his enemies (Ps. 94, 3), Daniel, that all tribes and nations shall serve Him (Dan. 7, 14), Ecclesiasticus, that He shall come with a great multitude of the saints (Eclus. 24, 3). All the Prophets and Scriptures are full of similar promises, manifesting his characteristics clearly and decisively enough for all those that study them with enlightened attention. But the doubt arises from the comparison of these with other passages in the Prophets, since all of them must be equally true, though on account of their brevity they may appear to contradict each other. Therefore they must agree with each other in another sense, which can and must be found equally applicable in all the passages. How then shall we understand what this same Isaias says of Him, that He shall come from the land of the living, and when He asks: who shall declare his generation? (Is. 53, 8), that He shall be satiated with reproach; that He shall be led as a sheep to the slaughter, and that He shall not open his mouth? Jeremias states that the enemies of the Messiah shall join hands to persecute Him and mix poison with his bread, and they shall wipe out his name from the earth, although they shall not prevail in their attempt (Jer. 11, 19). David says that He shall be the reproach of the people and of men, and shall be trodden under foot and shall be despised as a worm (Ps. 21, 78) ; Zachary, that He shall come meek and humble seated upon an insignificant beast (Zach. 9, 9). All the Prophets say the same concerning the signs of the promised Messiah."*

53. *"Hence," added the divine Child, "how will it be possible to reconcile these prophecies, if we suppose that the Messiah is to come with the power and majesty of arms in order to conquer all the kings and monarchs by violence and foreign bloodshed ? We cannot fail to see that He is to come twice ; once to redeem the world and a second time to judge it; the prophecies must be applied to both these comings, giving to each one its right explanation. As the purposes of these comings are different so must also the conditions be different; for He is not to exercise the same office in both, but widely divergent and opposite offices. In the first advent He is to over throw the demon, hurling him from his sovereignty over souls obtained through the first sin. And therefore He must first render satisfaction to God for the whole human race; then also teach men by his word and example the way of eternal life, how they are to overcome their enemies, serve and adore their God and Redeemer; how they must correspond to the gifts and use well the blessings of his right hand. All these requirements the Messiah must fulfill in the first coming. The second coming is for the purpose of exacting an account from all men in the general judgment, of giving to each one the return for his works, good or bad, chastising his enemies in his wrath and indignation. This is what the Prophets say of his second coming."*

54. *"Accordingly, when we wish to understand how his first coming shall be in power and majesty, or as David says, that He shall reign from sea to sea, that in his advent He shall be*

glorious, as said by the other Prophets: all this cannot be interpreted as referring to visible and terrestrial sovereignty, with all its outward show of pomp and majesty; but of a spiritual reign in a new Church, which would be extended over all the earth with sovereign power and riches of grace and virtue in opposition to the demon. By this interpretation the whole Scripture becomes clear, while in another sense its different parts cannot be made to harmonize. That the people of the Jews are under dominion of the Romans and are in no condition to restore their sovereignty, not only cannot be held as a proof of his not having come, but on the contrary, it is an infallible sign that He is already come into the world. For our patriarch Jacob has pointed out this very sign for the guidance of his posterity, commanding them to expect the Messias as soon as they should see the tribe of Juda deprived of the sceptre and sovereignty of Israel (Gen. 49, 10) ; and you must confess that neither Juda nor any other tribe of Israel can hope to recover or hold it. The same is also proved by the weeks of Daniel (Dan. 9, 25) ; which must certainly be now complete. Those who wish can also remember, that a few years ago a light was seen in Bethlehem at midnight and that some poor shepherds heard the message of the new-born Redeemer ; and soon after some Kings of the East came guided by a star, seeking the King of the Jews in order to adore Him. All this had been prophesied. Herod, the father of Archelaus, believing it an established fact, took away the life of so many children, hoping thereby to destroy the new-born King, whom he feared as his rival in the government of Israel."

*55. Other arguments did the Child Jesus add, and while seeming to ask questions He taught with a divine efficacy. The scribes and learned men who heard Him were all dumbfounded. Convinced by his arguments they looked at each other and in great astonishment asked: "What miracle is this? and what prodigy of a boy ! Whence has He come and who is the Child ?" But though thus astonished, they did not recognize or suspect who it was, that thus taught and enlightened them concerning such an important truth. During this time and before Jesus had finished his argument, his most holy Mother and saint Joseph her most chaste spouse arrived, just in time to hear him advance his last arguments. When He had finished, all the teachers of the law arose with stupendous amazement. The heavenly Lady, absorbed in joy, approached her most loving Son and in the presence of the whole assembly, spoke to Him the words recorded by saint Luke : "Son, why hast Thou done so to us? Behold thy father and I have sought Thee sorrowing * (Luke 4, 48). This loving complaint the heavenly Mother uttered with equal reverence and affection, adoring Him as God and manifesting her maternal affliction. The Lord answered: "Why is it that you sought Me ? Did you not know that I must be about my Father's business?"*

56. The Evangelist says that they did not understand the mystery of these words (Luke 2, 50) ; for it was hidden at the time to most holy Mary and saint Joseph. And for two reasons; on the one hand, the interior joy of now reaping what they had sown in so much sorrow, and the visible presence of their precious Treasure, entirely filled the faculties of their souls; and on the other hand, the time for the full comprehension of what had just been treated of in this discussion had not yet arrived for them. Moreover, for the most solicitous Queen there was another hindrance

just at that time, and it was, that the veil, concealing the interior of her most holy Son had again intervened and was not removed until sometime later. The learned men departed, commenting in their amazement upon the wonderful event, by which they had been privileged to hear the teaching of eternal Wisdom, though they did not recognize it. Being thus left almost alone, the blessed Mother, embracing Him with maternal affection, said to Him: "Permit my longing heart, my son, to give expression to its sorrow and pain ; so that it may not die of grief as long as it can be of use to Thee. Do not cast me off from thy sight; but accept me as thy slave. If it was my negligence, which deprived me of thy presence, pardon me and make me worthy of thy company, and do not punish me with thy absence." The divine Child received Her with signs of pleasure and offered Himself as her Teacher and Companion until the proper time should arrive. Thus was the dove-like and affectionate heart of the great Lady appeased, and They departed for Nazareth.

The Luminous Mysteries:

1st The Baptism of Our Lord in the Jordan. Luke chapter 2

This mystery relates to the Crucifixion when Longinus pierced Jesus' side and the Descent of the Holy Spirit upon the Apostles and Disciples in the Cenacle. What makes this unique from these other two mysteries is that the direction of the Baptism of Our Lord in the Jordan is in regress and the Crucifixion and Descent are in progress. The regression here is God witnessing Jesus as the True and rightful Son of God after Adam, who was the Son of God.

Mystical City of God quotes:

271. Let us return now to the main subject of this history, namely, to the occupations of our great Queen and Lady. As soon as her most holy Son was baptized, although She knew by the divine light of his movements, the holy angels who had attended upon their Lord brought Her intelligence of all that had happened at the Jordan; they were those that carried the ensigns or shields of the passion of the Savior, as described in the first part. To celebrate all these mysteries of Christ's Baptism and the public proclamation of his Divinity, the most prudent Mother composed new hymns and canticles of praise and of incomparable thanksgiving to the Most High and to the incarnate Word. All his actions of humility and prayers She imitated, exerting Herself by many acts of her own to accompany and follow Him in all of them. With ardent charity She interceded for men, that they might profit by the sacrament of Baptism and that it might be administered all over the world. In addition to these prayers and hymns of thanksgiving, She asked the heavenly courtiers to help Her in magnifying her most holy Son for having thus humiliated Himself in receiving Baptism at the hands of one of his creatures.

INSTRUCTION WHICH THE QUEEN OF HEAVEN,
MOST HOLY MARY, GAVE ME.

272. *My daughter, since in recounting to thee the works of my most holy Son I so often remind thee how thankfully I appreciated them, thou canst understand how pleasing to the Most High is the faithful correspondence on thy part, and the great mysteries of his blessings connected with it. Thou art poor in the house of the Lord, a sinner, insignificant and useless as dust; yet I ask thee to assume the duty of rendering ceaseless thanks for all that the incarnate Word has done for the sons of Adam and for establishing the holy and immaculate, the powerful and perfect law for their salvation. Especially shouldst thou be thankful for the institution of Baptism by which He frees men from the tyranny of the devil, fills them with grace, clothes them with justice and assists them to sin no more. This is indeed a duty incumbent upon all men in common; but since creatures neglect it almost entirely, I enjoin thee to give thanks for all of them, as if thou alone wert responsible for them. Thou art bound to the Lord for other things to special thankfulness, because He has shown Himself so generous to none among other nations as He has with thee. In the foundation of his holy law and of his Sacraments thou wert present in his memory; He called and chose thee as a daughter of his Church, proposing to nourish thee by his own blood with infinite love.*

2nd The Wedding Feast at Cana. John chapter 2 or 3

The mysteries this links to are the Agony in the Garden of Olives and the Assumption. Both were mysteries including drinking of a cup of consolation; without this cup of consolation Jesus might have died in the Garden and Mary might have gone on living. This wine from Cana is also a consolation, but only to us who marry and are given in marriage or are consecrated religious. We need this refreshment as Elijah needed food and water while he was running from Jezebel; indeed even as he needs it now while waiting for the End of Days. The subtlety of the mystery of the Institution of the Holy Eucharist is Elijah's Canaan Wine.

Mystical City of God quotes:

Christ the Lord, with the five Apostles or disciples on entering Galilee, betook themselves directly to Nazareth, preaching and teaching on the way. On this journey He tarried only a short time, but at least three days. Having arrived at Nazareth He baptized his blessed Mother, as I have related, and thereupon immediately went forth to preach with his disciples in some of the neighboring places. In the meanwhile the blessed Lady, being invited to the marriage mentioned by the Evangelist, went to Cana ; for it was the marriage of some of her relatives in the fourth degree on her mother s, Saint Anne s, side. While the great Queen was in Cana, the news of the coming of the Redeemer into the world and of his having chosen some disciples had already spread. By the disposition of the Lord, who secretly ordained it for his own high ends, and

through the management of his Mother, He was called and invited to the wedding with his disciples.

323. The third day mentioned by the Evangelist as the wedding day of Cana is the third day of the week, and, although he does not say this expressly, yet likewise he does not say that it was the third day after the calling of the disciples or his entrance into Galilee. If he had meant this he certainly would have been more explicit. According to the ordinary course, it was impossible that Jesus should be present at a wedding on the third day after his entering Galilee from Judea at the place where He chose his first disciples; for Cana lay within the limits of the tribe of Zabulon, near the boundary of Phoenicia, far northward from Judea and adjoining the tribe of Aser, a considerable distance from the place where the Savior entered from Judea into Galilee. If the wedding at Cana had been on the third day after the calling of the first disciples, then only two days intervened, whereas the journey from Judea to Cana required three days; moreover, He would first have to be near Cana in order to receive such an invitation, which would likewise require some time. Then, also, in order to journey from Judea to Cana, He would have to pass through Nazareth, for Cana is nearer to the Mediterranean sea and to the tribe of Aser, as I have said; hence his Mother would certainly have known of his coming, and therefore would have awaited his arrival instead of going on her visit to Cana. That the Evangelist does not mention the visit of the Lord to Nazareth, nor the Baptism of the blessed Lady, was not because it did not really happen, but because He and the other writers confine themselves to that which pertains to their purpose. Saint John himself says that they omit the mention of many miracles performed by the Lord (John 20, 30), since it was not necessary to describe all of them. From this explanation it will be seen that this history is confirmed by the Gospels themselves and by the very passage in question.

324. While, therefore, the Queen of the world was in Cana, her most holy Son with his disciples was invited to the marriage; and as in his condescension He had brought about this invitation, He accepted it. He betook himself to this wedding in order to sanctify and confirm the state of Matrimony and in order to begin to establish the authenticity of his doctrine by the miracle which He was to perform and of which He was to declare Himself openly as the Author. As He had already proclaimed Himself as the Teacher by admitting his disciples, it was necessary to confirm their calling and give authority to his doctrine in order that they might receive and believe it. Hence, though He had performed other wonders in private, He had not made Himself known as the Author of them in public, as on this occasion. On this account the Evangelist says: "This beginning of miracles did Jesus in Cana of Galilee" (John 2, 11). This miracle took place on the same day on which a year ago had happened the Baptism of Jesus by saint John. This day was also the anniversary of the adoration of the Kings, and, therefore, the holy Roman Church celebrates the three mysteries on one and the same day, the sixth of January. Our Lord had now completed the thirtieth year of his life and had begun his thirty-first year thirteen days before, being those from the Nativity to Epiphany.

325. *The Master of life entered the house of the marriage feast saluting those present with the words: "The peace of the Lord and his light be with you," literally fulfilling them by his arrival. Thereupon He began to exhort and instruct the bridegroom concerning the perfection and holiness of his state of life. In the meanwhile the Queen of heaven instructed the bride in a similar manner, admonishing her in sweetest and yet most powerful words concerning her obligations. Both of the marriage couple afterwards fulfilled most perfectly the duties of their state, into which they were ushered and for which they were strengthened by the Sovereigns of heaven and earth. I will not detain myself in declaring that this bridegroom was not saint John the Evangelist. It is enough to know (as I have stated in the last chapter), that saint John had come with the Savior as his disciple. The Lord had not come to this wedding in order to disapprove of matrimony, but in order to establish it anew and give it credit, sanctifying and constituting it a Sacrament by his presence. Hence He could not have had the intention of separating the two married people immediately after they had entered into this union. Nor did the Evangelist ever have any intention of marrying. On the contrary, our Savior, having exhorted the bride groom and bride, added a fervent prayer addressed to the eternal Father, in which He besought Him to pour his blessings upon the institution for the propagation of the human race in the new Law and to vest this state with sacramental power to sanctify all those who would receive it worthily in his holy Church.*

326. *The blessed Virgin, co-operating in this work and in all others for the benefit of the human race, knew of the wishes and the prayer of her divine Son and joined Him therein; and as She took upon Herself the duty of making a proper return, which is so much neglected by other men, She broke out in canticles of praise and thanksgiving to the Lord for this benefit, and the angels, at her invitation, joined Her in the praise of \God. This, however, was known only to the Lord and Savior, who rejoiced in the wise behavior of his purest Mother as much as She rejoiced in his. Then They spoke and conversed with those that came to the wedding; but always with a wisdom and gravity worthy of Themselves and with a view of enlightening the hearts of all that were present. The most prudent Lady spoke very few words and only when She was asked or when it was very necessary; for She always listened and attended without interruption to the doings and sayings of the Lord, treasuring them up and meditating upon them in her most pure heart. All the words and behavior of this great Queen during her life furnish an exquisite example of retirement and modesty; and on this occasion She was an example not only for the religious, but especially for women in the secular state, if they could only keep it before their mind in similar circumstances (such, for instance, as this marriage feast afforded), thus learning to keep silence, to restrain them selves, compose their interior and allow no levity or looseness to creep into their exterior deportment. For never is moderation more necessary than in times of danger; and in women the most precious adornment and the most charming beauty is silence, restraint and modesty by which many vices are shut out and by which all virtues of a chaste and respectable woman receive their crowning grace.*

327. *At table the Lord and his most holy Mother ate of some of the food, but with the greatest moderation; yet also without showing outwardly their great abstinence. Although when They were alone They did not eat of such food, as I have already recorded, yet these Teachers of perfection, who wished not to disapprove of the common life of men, but wished to perfect it, accommodated Themselves to all circumstances without any extremes or noticeable singularity wherever it was possible to do so without blame and without imperfection. The Lord not only inculcated this by his example, but He commanded his disciples and Apostles to eat of what was placed before them on their evangelical tours of preaching and not to show any singularity in their way of life, such as is indulged in by the imperfect and those little versed in the paths of virtue; for the truly poor and humble must not presume to have a choice in their victuals. By divine arrangement and in order to give occasion to the miracle, the wine gave out during the meal and the kind Lady said to her Son: "They have no wine." And the Lord answered : "Woman, what is that to Me and to thee? My hour is not yet come." This answer of Christ was not intended as a reproach, but contained a mystery; for the most prudent Queen had not asked for a miracle by mere accident, but by divine light. She knew that the opportune time for the manifestation of the divine power of her Son was at hand. She, who was full of wisdom and knowledge concerning the works of the Redemption and was well informed at what time and on what occasions the Lord was to perform them; therefore, She could not be ignorant of the proper moment for the beginning of this public manifestation of Christ's power. It must also be remembered that Jesus did not pronounce these words with any signs of disapproval, but with a quiet and loving majesty. It is true that He did not address the blessed Virgin by the name of Mother, but Woman; however, this was because, as I have said before, He had begun to treat Her with greater reserve.*

328. *The mysterious purpose hidden in this answer of Christ was to confirm the disciples in their belief of his Divinity and to show Himself to all as the true God, independent of his Mother in his being and in his power of working miracles. On this account, also, He suppressed the tender appellation of Mother and called Her Woman, saying: What does it concern thee or what part have We, thou and I, in this? As if He wanted to say: The power of performing miracles I have not received from thee, although thou hast given Me the human nature in which I am to perform them. My Divinity alone is to perform them and for It the hour is not yet come. He wished to give Her to understand that the time for working miracles was not to be determined by his most holy Mother, but by the will of God, even though the most prudent Lady should ask for them at an opportune and befitting time. The Lord wished to have it understood that the working of miracles depended upon a higher than the human will, on a will divine and above that of his Mother and altogether beyond it; that the will of his Mother was to be subject to that which was his as the true God. Hence Christ infused into the minds of the Apostles a new light by which they understood the hypostatic union of his two natures, and the derivation of the human nature from his Mother and of the divine by generation from his eternal Father.*

329. *The blessed Lady well understood this mystery and She said with quiet modesty to the servants, "Whatsoever He shall say to you, do ye." In these words, showing her wise insight into the will of her Son, She spoke as the Mistress of the whole human race, teaching us mortals, that, in order to supply all our necessities and wants, it was required and sufficient on our part to do all that the Savior and those taking his place shall command. Such a lesson could not but come from such a Mother and Advocate, who is so desirous of our welfare and who, since She so well knew what hindrance we place in the way of his great and numerous miracles for our benefits, wishes to instruct us to meet properly the beneficent intentions of the Most High. The Redeemer of the world ordered the servants to fill the jars or waterpots, which according to the Hebrew custom had been provided for the occasion. All having been filled, the Lord bade them draw some of the wine into which the water had been changed, and bring it to the chief steward of the feast, who was at the head of the table and was one of the priests of the Law. When this one had tasted of the wine, he called the bridegroom in surprise and said to him : "Every man at first setteth forth good wine, and when men have well drunk, then that which is worse, but thou hast kept the good wine until now."*

330. *The steward knew nothing of the miracle when he tasted of the wine; because he sat at the head of the table, while Christ and his Mother with his disciples occupied the lower end of the table, practicing the doctrine which He was afterwards to teach us; namely, that in being invited to a feast we should not seek to occupy the better places, but be satisfied with the lowest. Then the miracle of changing the water into wine and the dignity of the Redeemer was revealed. The disciples believed anew as the Evangelist says, and their faith in Him was confirmed. Not only they, but many of the others that were present, believed that He was the true Messias and they followed Him to the City of Capernaum, whither the Evangelist tells us He, with his Mother and disciples went from Cana. There, according to saint Matthew, He began to preach, declaring Himself the Teacher of men. What saint John says of his manifesting His glory by this sign or miracle does not contradict his having wrought miracles before, but supposes them to have been wrought in secret. Nor does he assert that his glory was not shown also in other miracles; but infers merely that Jesus did not wish to be known as their Author, because the right time determined by divine wisdom had not come. It is certain that He performed many and admirable wonders in Egypt; such as the destruction of the temples and their idols. To all these miracles most holy Mary responded with heroic acts of virtue in praise and thanksgiving to the Most High, that his Holy name was thus gloriously manifested. She was intent on encouraging the new believers and in the service of her divine Son, fulfilling these duties with peerless wisdom and charity. With burning love She cried to the eternal Father, asking Him to dispose the hearts and souls of men for the enlightening words of the incarnate Word and drive from them the darkness of their ignorance.*

3rd The proclamation of the coming of the Kingdom of God.

Mathew 10:6-8 “But go rather to the lost sheep of the house of Israel. And as you go, preach, saying: The Kingdom of God is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely you have received, freely give.”

This is the origin of John Paul’s idea of the third luminous mystery. And it also reflects Luke 4:18, where Jesus went to His home town to preach this same glad tiding to Nazareth:

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” then He closed the book and sat down and said to them: “This has been fulfilled in your midst.”

This mystery links to The Resurrection and The Coronation of Mary, Queen of Heaven and Earth and All Grace. Both of these are renewals after Crucifixion and this command comes before the Crucifixion: namely to give sight to the blind and to set prisoners free. This freedom is proclaimed in Nazareth and Fulfilled in the former mentioned mysteries.

Mystical City of God quotes:

342. The principal lesson to be learned from the history of the most holy Mary (if it is attentively studied), is a clear demonstration of the profound humility of the Queen and Mistress of the humble. This virtue in Her is so ineffable, that it can never be sufficiently extolled or duly appreciated; for it will never be understood in all its perfection either by angels or men. But just as the sweetness of sugar is added to confections and medicines in order to relieve the bitterness of taste, thus humility was mingled in all the virtues and doings of the most holy Mary, perfecting them and rendering them agreeable to the wishes of the Most High and pleasing to men; so that on account of her humility the Almighty looked upon Her with pleasure and all the nations call Her blessed (Luke 1, 48). The most prudent Lady lost not a single chance, occasion, time or place during her whole life for performing all the acts of virtue possible to Her; but it is a greater marvel that none of her actions or virtues ever was found wanting in the least point of humility. This virtue raised Her above all that was not God; and just as by humility Mary conquered all creatures, so, in a certain sense, by the same virtue, She also overcame God himself, causing Him to find such complaisance in Her, that no grace which She chose to ask either for Herself or for others was ever denied Her. She subdued all creatures to her wishes by her humility: for in the house of her parents, as I have related in the first part, She won over her mother, saint Anne, and the servants to permit Her to practice humility; in the temple, the maiden and her companions at last yielded to her self-abasement; in matrimony, saint Joseph allowed Her to perform the humblest services; the angels gave way to her desire for lowly occupations; and the Apostles and Evangelists obeyed Her in not proclaiming her praises to the world. By her humility She moved the Father and the Holy Spirit, and even her most holy Son, to ordain that her dignity should remain concealed to the world, and that She should be treated in

such a way as not to cause men to praise Her for being the Mother of Him who wrought such great miracles and holy doctrines.

345. There was in Mary an excellence of humility altogether singular and peculiar to Her; for neither the full knowledge that She was the Mother of God, nor the consideration of all the wonders that She wrought, or that were wrought by her divine Son, nor her position as the Keeper and Dispenser of all the divine treasures, as the most immaculate among all creatures and as the most powerful and most favored of all God's creatures, could ever cause her heart to forsake the place She had chosen in estimating Herself as the lowest of all the handiwork of the Most High. O rare humility!

My own point here in picking this from Agreda is that confidence of gaining a miracle is in open humility. When the soul strives for to make itself like Jesus like Mary, it gains the potency of genuine Grace and makes the event horizon for another soul to have the faith to be healed or even raised from the dead!

4th The Transfiguration on Mount Tabor.

Mathew 17:2 “And [he] was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.”

Agreda writes:

*388. Our Redeemer and Master Jesus had already consumed more than two years and a half in preaching and performing wonders, and He was approaching the time predestined by the eternal wisdom for satisfying divine justice, for redeeming the human race through his Passion and Death and thus to return to his eternal Father. Since all his works were ordered with the highest wisdom for our instruction and salvation, the Lord resolved to prepare and strengthen some of his Apostles for the scandal of his Passion by manifesting to them beforehand in its glory that same body, which He was so soon to exhibit in the disfigurement of the Cross. Thus would they be reassured by the thought, that they had seen it transfigured in glory before they looked upon it disfigured by his sufferings. This he had promised a short time before in the presence of all, although not to all, but only to some of his disciples, as is recorded by saint Matthew (Matth. 16, 28). For his Transfiguration He selected a high mountain in the center of Galilee, two leagues east of Nazareth and called Mount Tabor. Ascending to its highest summit with the three Apostles, Peter, and the two brothers James and John, He was transfigured before them (Matth. 17, 1; Mark 9, 1; Luke 9, 28). * The three Evangelists tell us that besides these Apostles, were present also the two prophets, Moses and Elias, discoursing with Jesus about his Passion, and*

that, while He was thus transfigured, a voice resounded from heaven in the name of the eternal Father, saying : "This is my beloved Son, in whom I am well pleased: hear ye Him."

389. The Evangelists do not say that most holy Mary was present at this Transfiguration, nor do they say that She was not there; this did not fall within their purpose, and they did not think it proper to speak of the hidden miracle by which She was enabled to be there. For the purpose of recording this event here, I was given to understand that at the same time in which some of the holy angels were commissioned to bring the soul of Moses and Elias from their abode, others of her own guard carried the heavenly Lady to Mount Tabor, in order to witness the Transfiguration of her divine Son, for without a doubt She really witnessed it. There was no necessity of confirming the most holy Mother in her faith, as was necessary with the Apostles; for She was invincibly confirmed in faith. But the Lord had many different objects in view at his Transfiguration; and there were special reasons for his not wishing to celebrate this great event without the presence of his most holy Mother. What for the Apostles was a gratuitous favor, was a duty in regard to the Queen and Mother, since She was his Companion and Co-partner in the works of the Redemption even to the foot of the Cross. It was proper to fortify Her by this favor against the torments in store for her most holy soul. Moreover, She was to remain on earth as the Teacher of the holy Church, therefore it was proper that She should be one of the eye-witnesses of this great mystery. To grant such a favor was easily within the power of her divine Son, since He was wont to lay open to Her all the workings of his divine soul. Nor would the love of such a Son permit Him to withhold that favor from his Mother; for He otherwise omitted nothing whereby He could in any way demonstrate his tender love for Her, and this certainly would be a token of highest esteem for her excellence and dignity. I have, therefore, been informed that for these reasons and for many others not necessary to mention here, most holy Mary assisted at the Transfiguration of her divine Son, our Redeemer.

390. During this Transfiguration the blessed Mary saw not only the humanity of Christ our Lord transformed in glory, but She was favored by an intuitive and clear vision of the Divinity itself; for the Lord wished Her to partake of the privilege implied in being present at this event in a more abundant and distinguished manner than the Apostles. Moreover, there was a great difference between her insight and that of the Apostles into the glory of the transfigured body; for the Apostles, as saint Luke tells us (Luke 9, 32), were not only asleep when Jesus at the beginning of this mysterious glorification retired to pray, but they were also seized with such fear at the voice resounding from heaven, that they fell with their faces to the earth and rose not until the Lord himself spoke to them and raised them up (Matth. 17, 6). The blessed Mother, on the other hand, witnessed and heard all these events without undue excitement; for, besides being accustomed to such great manifestations of glory, She was divinely fortified and enlightened for looking upon the Divinity. Hence She was enabled to look fixedly upon the glorified body, without experiencing the terror and weakness of the senses which overtook the Apostles. The most blessed Mother had already on other occasions seen the body of her divine Son glorified, as was related in other parts of this history (Nos. 695, 851) ; but on this occasion

She looked upon Him with much greater enlightenment and with a mind much more alert to all the wonders therein hidden. Hence, also, the effects caused in Her by this vision were such that She was totally renewed and inflamed by this communication with the Divinity. As long as She lived She never lost the impression caused by the sight of such glory manifested in the humanity of Christ. The memory of it greatly consoled Her in the absence of her divine Son, whenever his glorious presence was not otherwise felt by Her, as we shall see in the third part of this history. Yet on the other hand the memory of this glorious Transfiguration of Christ also made Her feel so much the more deeply the maltreatment experienced by Christ in his Passion and Death.

John 10:34 “Jesus answered them, Is it not written in your law, I said, Ye are gods?”

This scripture is keen here in pointing out God’s promise for us in Jesus to be also Transfigured; both at His birth with Mary and then before the three Apostles and now before Us his beloved in the present.

5th The Institution of the Holy Eucharist. “The night before He died, looking up to heaven, to you His almighty Father, He gave you thanks and praise. He broke the bread and gave it to His disciples saying: Take this all of You and Eat it, for this is My Body, which will be given up for You.”

Isaias 6:13 “But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.”

This quote from Isaias is the evidence for me to believe that I, Joseph David Markenstein shall become a pure Host on the tongue of Jesus and be joyfully dispersed into His soul!

Mary Agreda says this:

469. With great diffidence do I enter upon the treatment of the ineffable mystery of the holy Eucharist and of what happened at its institution ; for, raising the eyes of my soul toward the light which encompasses and governs me in the performance of this work, the high intelligence given me of these vast wonders and sacraments reproaches me with my littleness in comparison with the greatness therein manifested. My faculties are disturbed and I can not find words to explain what I see and conceive, although all these conceptions are far from the reality that is shown to my understanding. But, though ignorant of the terms and though very unfit for such discourse, I must speak, in order that I may continue this history and relate what part the great Lady of the world had in these wonders. If I do not speak as appropriately as the matter demands, let my amazement and my lowly condition be my excuse ; for it is not easy to yield to the exactions of spoken words, when the will is so intent on supplying the defects of the understanding and on enjoying that, which it is hopeless and even unbecoming to manifest.

470. Christ had partaken of the prescribed supper with his disciples reclining on the floor around a table, which was elevated from it little more than the distance of six or seven fingers; for such was the custom of the Jews. But after the washing of the feet He ordered another, higher table to be prepared, such as we now use for our meals. By this arrangement He wished to put an end to the legal suppers and to the lower and figurative law and establish the new Supper of the law of grace. From that time on He wished the sacred mysteries to be performed on the tables or altars, which are in use in the Catholic Church. The table was covered with a very rich cloth and upon it was placed a plate or salver and a large cup in the form of a chalice, capacious enough to hold the wine. All this was done in pursuance of the will of Christ our Savior, who by his divine power and wisdom directed all these particulars. The master of the house was inspired to offer these rich vessels, which were made of what seemed a precious stone like emerald. The Apostles often used it afterwards in consecrating, whenever the occasion permitted it. The Lord seated himself at this table with the Apostles and some of the other disciples, and then ordered some unleavened bread to be placed on the table and some wine to be brought, of which He took sufficient to prepare the chalice.

471. Then the Master of life spoke words of most endearing love to his Apostles, and, though his sayings were wont to penetrate to the inmost heart at all times, yet on this occasion they were like the flames of a great fire of charity, which consumed the souls of his hearers. He manifested to them anew the most exalted mysteries of his Divinity, humanity and of the works of the Redemption. He enjoined upon them peace and charity, of which He was now to leave a pledge in the mysteries about to be celebrated. He reminded them, that in loving one another, they would be loved by the eternal Father with the same love in which He was beloved. He gave them an understanding of the fulfillment of this promise in having chosen them to found the new Church and the law of grace. He renewed in them the light concerning the supreme dignity, excellence and prerogatives of his most pure Virgin Mother. Among all the Apostles, saint John was most deeply enlightened in these mysteries on account of the office imposed upon him. The great Lady, from her retreat, beheld in divine contemplation all these doings of her Son in the Cenacle; and in her profound intelligence She entered more deeply into their meaning than the Apostles and the angels, who also were present in bodily forms, adoring their true Lord, Creator and King. By the hands of these angels Enoch and Elias were brought to the Cenacle from their place of abode; for the Lord wished that these Fathers of the natural and of the written Laws should be present at the establishment of the law of the Gospel, and that they should participate in its mysteries.

472. All these being present, awaiting full of wonder what the Author of life intended to do, there appeared also in the hall the person of the eternal Father and of the Holy Ghost as they had appeared at the baptism of Christ at the Jordan and at the Transfiguration on mount Tabor. Although all the Apostles and disciples felt this divine presence, yet only some of them really were favored with a vision of it; among these was especially saint John the evangelist, who was always gifted with eagle-sight into the divine mysteries. The entire heaven was transplanted to

the Cenacle of Jerusalem; for of such great importance was the magnificence of this work, by which the new Church was founded, the law of grace established and eternal salvation made secure. For a better understanding of the doings of the incarnate Word, I must remind the reader, that He possessed two natures in one Person, the divine and the human nature united in one divine Person of the Word; hence the proper activities of both natures are rightly attributed to one and the same Person, just as the same Person is called both God and man. Consequently, when I say that the incarnate Word spoke and prayed to the eternal Father, it must not be interpreted as meaning, that He prayed or spoke in as far as He was divine, since in Divinity He was equal to the Father; but in as far as He was human, inferior and composed of body and soul as we ourselves are. In this sense therefore Christ confessed and extolled the immensity and infinitude of the eternal Father, praying for the whole human race.

473. "My Father and eternal God, I confess, praise and exalt thy infinite essence and incomprehensible Deity, in which I am one with Thee and the Holy Ghost, engendered from all eternity by thy intellect, as the figure of thy substance and the image of thy individual nature (John 10, 30; Ps. 119,3; Heb. 1,3). In the same nature, which I have assumed in the virginal womb of my Mother, I wish to accomplish the Redemption of the human race with which Thou hast charged Me. I wish to restore to this human nature the highest perfection and the plenitude of thy divine complaisance; and then I wish to pass from this world to thy right hand, bearing with Me all those whom Thou hast given Me with out losing a single one of them for want of willingness on our part to help them (John 17, 12). My delight is to be with the children of men (Prov. 8, 31) and as, in my absence, they will be left orphans, if I do not give them assistance, I wish, my Father, to furnish them with a sure and unfailing token of my inextinguishable love and a pledge of the eternal rewards, which Thou holdest in reserve for them. I desire that they find in my merits an easy and powerful remedy for the effects of sin, to which they are subject on account of the disobedience of the first man, and I wish to restore copiously their right to the eternal happiness for which they are created."

474. "But since there will be few who will preserve themselves in this justice, they will need other assistance, so that they may reinstate themselves and strengthen themselves in the way of justification and sanctification by being continually furnished with new and exalted gifts and favors of thy clemency in their dangerous pilgrimage through life. It was our eternal decree, that they should have created existence and participate in our divine perfections and happiness for all eternity; and thy love, which caused Me to assume a nature able to suffer and welcome the humiliation of the cross (Philip 2, 8), would not rest satisfied, until it invented new means of communicating itself to men according to their capacity and our wisdom and power. These means shall consist in visible and sensible signs adapted to their condition as sentient beings and causing invisible effects in the spiritual and immaterial part of their natures."

475. "To advance these high ends for thy exaltation and glory, eternal Lord and Father, in my name and in that of all the poor and afflicted children of Adam, I

ask the fiat of thy eternal will. If their sins call out for thy justice, their neediness and misery appeal to thy infinite mercy. At the same time I, on my part, interpose all the works of my humanity, which is indissolubly bound to my Divinity. I offer my obedience in accepting suffering unto death; my humility, in subjecting Myself to the depraved judgment of men; the poverty and labors of my life, the insults of my Passion and Death, and the love, which urges Me to undergo all this for the advance of thy glory and for the spreading of thy knowledge and adoration among all creatures capable of thy grace and happiness. Thou, O eternal Lord and my Father, hast made Me the Brother and the Chief of men, and hast destined them to partake eternally of the joys of our Divinity (Colos. 1, 18). As thy children, they are to be heirs with Me of thy everlasting blessings (Rom. 8, 17), and as members of my body, they are to participate in the effects of my brotherly love (I Cor. 6, 15). Therefore, as far as depends upon Me, I desire to draw them on toward my friendship and to see them share in the goods of the Divinity, to which they were destined in their origin from their natural head, the first man."

476. "Impelled by this boundless love, Lord and Father, I ordain, that from now on men may re-enter into thy full friendship and grace through the sacrament of Baptism, and that they may do so as soon as they shall be born to daylight; and their desire of renascence into grace, which they cannot in their infancy manifest on their own account, shall, with thy permission, be manifested for them by their elders. Let them become immediate heirs of thy glory; let them be interiorly and indelibly marked as children of my Church; let them be freed from the stain of original sin; let them receive the gifts of faith, hope and charity, by which they may perform the works of thy children: knowing Thee, trusting in Thee, and loving Thee for thy own Self. Let them also receive the virtues by which they restrain and govern disorderly inclinations and be able to distinguish, without fail, the good from the evil. Let this Sacrament be the portal of my Church, and the one which makes men capable of receiving all the other favors and disposes them to new gifts and blessings of grace. I ordain also, that besides this Sacrament, they may receive another, in which they shall be confirmed and rooted in the holy faith they have accepted, and become courageous in its defense as soon as they shall arrive at the use of reason. And because human frailty easily falls away from the observance of my law and since my charity will not permit Me to leave them without an easy and opportune remedy, I wish to provide the sacrament of Penance. Through it men, by acknowledging their faults and confessing them with sorrow, may be reinstated in justice and in the merits of glory promised to them. Thus shall Lucifer and his followers be prevented from boasting of having so soon deprived them of advantages of Baptism."

477. "By the justification of these Sacraments men shall become fit to share in the highest token of my love in the exile of this their mortal life; namely, to receive Me sacramentally under the species of bread and wine in an ineffable manner. Under the species of bread I shall leave my body, and under the species of wine, my blood. In each one of them I shall be present really and truly and I institute this mysterious sacrament of the Eucharist as a heavenly nourishment proportioned to their condition as wayfaring men; for their sake shall I work these miracles and

remain with them until the end of the coming ages (Matth. 28, 20). For the strengthening and defense of those, who approach the end of their lives, I moreover appoint the sacrament of Extreme Unction, which shall at the same time be a certain pledge of the bodily resurrection of those thus anointed. In order that all may contribute proportionately to the sanctification of the members of the mystical body of the Church, in which by the most harmonious and orderly co-operation all must have their proper position, I institute the sacrament of Ordination to distinguish and mark some of its members by a special degree of holiness and place them above the other faithful as fit ministers of the Sacraments and as my chosen priests. Although they derive all their powers from Me, I nevertheless wish that it should flow from Me through one of their number, who shall be my Vicar and the Chief, representing my Person and act as my high priest. Into his keeping I deposit the keys of heaven and him all upon earth shall obey. For the further perfection of my Church I also establish the last of the Sacraments, Matrimony, to sanctify the natural union of man and wife for the propagation of the human race. Thus shall all the grades of my Church be enriched and adorned by my infinite merits. This, eternal Father, is my last will, whereby I make all the mortals inheritors of my merits in the great storehouse of grace, my new Church."

478. This prayer Christ our Redeemer made in the presence of the Apostles, but without any exterior manifestation. The most blessed Mother, who from her retreat observed and followed Him, prostrated Herself upon the floor and, as his Mother, offered to the eternal Father the same petitions as her Son. Although She could not add anything to the merits of the works of her divine Son, nevertheless, as on other occasions, She, as his Helpmate, united her petitions with his, in order that by her faithful companionship She might move the eternal Father to so much the greater mercy. And the Father looked upon Them both, graciously accepting the prayers respectively of the Son and Mother for the salvation of men. Besides prayer, her divine Son left the performance of yet another work in her charge. In order to understand what this was, it must be remembered (as I mentioned in the preceding chapter) that Lucifer was present at the washing of the Apostles feet, and that, being forced to remain and witness the doings of Christ in the Cenacle, he astutely conjectured some great blessings to be intended for the Apostles. Although the dragon felt his forces much diminished and altogether unavailing against the Redeemer, he nevertheless sought with implacable fury and pride to spy out these mysteries for the concoction of future malicious plans. The great Lady perceived these intentions of Lucifer and knew that the foiling of them was to be left in her hands. Therefore, inflamed by zeal and love for the Most High, She, as sovereign Queen, commanded the dragon and all his squadrons to leave the hall and descend to the depths of hell.

479. To accomplish this the arm of the Almighty gave new power to the Blessed Virgin, so that neither the rebellious Lucifer nor all his hosts could resist. They were hurled into the infernal abysses, there to remain until they should again be permitted to issue as witnesses to the passion and death of the Savior in order to be finally convinced of his being the Messiah and Redeemer, true God and man. Let it then be understood, that Lucifer and his demons were present at the

legal supper and washing of the feet, and also afterwards at the entire passion of Christ! but that they were not present at this institution of the holy Eucharist, nor at the Communion of the disciples. Then the great Queen was raised to a most sublime state of contemplation of the mysteries about to be enacted, and the holy angels, as to another valorous Judith, sang to Her of this glorious triumph over the dragon. At the same time Christ our Lord offered up to the eternal Father exalted thanksgiving and praise for the blessings conceded to the human race in consequence of his petition.

480. Thereupon Christ our Lord took into his venerable hands the bread, which lay upon the plate, and interiorly asked the permission and co-operation of the eternal Father, that now and ever afterwards in virtue of the words about to be uttered by Him, and later to be repeated in his holy Church, He should really and truly become present in the host, Himself to yield obedience to these sacred words. While making this petition He raised his eyes toward heaven with an expression of such sublime majesty, that He inspired the Apostles, the angels and his Virgin Mother with new and deepest reverence. Then He pronounced the words of consecration over the bread, changing its substance into the substance of his true body and immediately thereupon He uttered the words of consecration also over the wine, changing it into his true blood. As an answer to these words of consecration was heard the voice of the eternal Father, saying: "This is my beloved Son, in whom I delight, and shall take my delight to the end of the world; and He shall be with men during all the time of their banishment." In like manner was this confirmed by the Holy Ghost. The most sacred humanity of Christ, in the Person of the Word, gave tokens of profoundest veneration to the Divinity contained in the Sacrament of his body and blood. The Virgin Mother, in her retreat, prostrated Herself on the ground and adored her Son in the blessed Sacrament with incomparable reverence. Then also the angels of her guard, all the angels of heaven, and among them likewise the souls of Enoch and Elias, in their own name and in the name of the holy Patriarchs and Prophets of the old law, fell down in adoration of their Lord in the holy Sacrament.

481. All the Apostles and disciples, who, with the exception of the traitor, believed in this holy Sacrament, adored it with great humility and reverence according to each one's disposition. The great high priest Christ raised up his own consecrated body and blood in order that all who were present at this first Mass might adore it in a special manner, as they also did. During this elevation his most pure Mother, saint John, Enoch and Elias, were favored with an especial insight into the mystery of his presence in the sacred species. They understood more profoundly, how, in the species of the bread, was contained his body and in those of the wine, his blood; how in both, on account of the inseparable union of his soul with his body and blood, was present the living and true Christ; how with the Person of the Word, was also therein united the Person of the Father and of the Holy Ghost; and how therefore, on account of the inseparable existence and union of the Father, Son and Holy Ghost, the holy Eucharist contained the perfect humanity of the Lord with the three divine Persons of the Godhead. All this was understood most profoundly by the heavenly Lady and by the others according to their degree. They understood

also the efficacy of the words of the consecration, now endowed with such divine virtue, that as soon as they are pronounced with the intention of doing what Christ did at that time, by any priest since that time over the proper material, they would change the bread into his body and the wine into his blood, leaving the accidents to subsist in a new way and without their proper subject. They saw, that this change would take place so certainly and infallibly, that heaven and earth would sooner fall to pieces, than that the effect of these words of consecration, when pronounced in the proper manner by the sacerdotal minister of Christ, should ever fail.

482. The heavenly Queen understood also by a special vision how the most sacred body of Christ is hidden beneath the accidents of bread and wine without change in them or alteration of the sacred humanity; for neither can the Body be the subject of the accidents, nor can the accidents be the form of the body. The accidents retain the same extension and qualities as before, and each of their parts retain the same position after the host has been consecrated; and the sacred body is present in an invisible form, also retaining the same size without intermingling of parts. It remains in the whole host, and all of it in every particle of the host, without being strained by the host, or the host by the body. For neither is the extension of his body correlative with the accidental species, nor do they depend upon the sacred body for their existence. They therefore have a totally different mode of existence and the body interpenetrates the accidents without hindrance. Although naturally the head would demand a different place than the hands, or these a different one from the breast or any other part of the body; yet by the divine power the consecrated body places itself unimpaired in its extent in one and the same place, because it bears no relation to the space which it would naturally occupy, having thrown aside all these relations though still remaining a quantitative body. Moreover it need not necessarily remain in one determined place only, or in only one host, but at the same time it can be present in many innumerable consecrated hosts.

483. She understood likewise, that the sacred body, although not naturally depending upon the accidents as above declared, yet does not continue to exist sacramentally in these accidents after the corruption of the species of the bread and wine ; and this for no other reason than because it was so willed by Christ the Author of these wonders. The co-existence of the sacred body and blood of our Lord with the incorrupted species of bread and wine therefore rests upon the arbitrary and voluntary disposition of the Creator of this Sacrament. As soon as they deteriorate and disappear on account of the natural process destructive of these species (for instance, as happens in holy Communion with the sacramental host, which is changed and corrupted by the heat of the stomach, or when this is effected by other causes) then God, in the last instant, when the species are ready for their last transformation, again creates another substance. This new substance, being now devoid of the Divinity, nourishes the human body and finally coalesces with the human form of existence, which is the soul. This wonderful creation of a new substance for the assumption of the changed and corrupted species is consequent upon the will of the Lord, who wishes not to continue the existence of his body in the corrupted accidents, and this process

is demanded also by the laws of nature; for the substance of man cannot grow except by some other substance, which, being newly added, prevents the accidents from continuing to exist.

484. All these and other wonders the right hand of the Almighty perpetuated in this most august sacrament of the holy Eucharist. All of them the Mistress of heaven and earth understood and comprehended profoundly. In like manner saint John, the Fathers of the ancient Law, and the Apostles who were present, perceived these mysteries each in their degree. Aware of the great blessing contained therein for all men, Mary foresaw also the ingratitude of mortals in regard to this ineffable Sacrament, established for their benefit, and She resolved to atone, with all the powers of her being, for our shameless and ungrateful behavior. She took upon Herself the duty of rendering thanks to the eternal Father and to his divine Son for this extraordinary and wonderful benefit to the human race. This earnest desire dwelled in her soul during her whole life and many times did She shed tears of blood welling forth from her purest heart in order to satisfy for our shameful and torpid forgetfulness.

485. Still greater was my admiration when Jesus our God, having raised the most holy Sacrament, as I said before, for their adoration, divided it by his own sacred hands, first partook of it Himself as being the First and Chief of all the priests. Recognizing Himself, as man, inferior to the Divinity, which He was now to receive in this his own consecrated body and blood. He humiliated and, as it were, with a trembling of the inferior part of his being, shrank within Himself before that Divinity, thereby not only teaching us the reverence with which holy Communion is to be received; but also showing us what was his sorrow at the temerity and presumption of many men during the reception and handling of this exalted and sublime Sacrament. The effects of holy Communion in the body of Christ were altogether miraculous and divine; for during a short space of time the gifts of glory flowed over in his body just as on mount Tabor, though the effects of this transfiguration were manifest only to his blessed Mother, and partly also to saint John, Enoch and Elias. This was the last consolation He permitted his humanity to enjoy as to its inferior part during his earthly life, and from that moment until his Death He rejected all such alleviation. The Virgin Mother, by a special vision, also understood how Christ her divine Son received Himself in the blessed Sacrament and what was the manner of its presence in his divine Heart. All this caused inestimable affection in our Queen and Lady.

486. While receiving his own body and blood Christ our Lord composed a canticle of praise to the eternal Father and offered Himself in the blessed Sacrament as a sacrifice for the salvation of man. He took another particle of the consecrated bread and handed it to the archangel Gabriel who brought and communicated it to the most holy Mary. By having such a privilege conferred on one of their number, the holy angels considered themselves sufficiently recompensed for being excluded from the sacerdotal dignity and for yielding it to man. The privilege of merely having even one of their number hold the sacramental body of their Lord and true God filled them with a new and immense joy. In abundant tears of consolation the great Queen awaited holy Communion. When saint Gabriel with innumerable other angels approached, She received it, the first after her Son, imitating his self-abasement, reverence and

holy fear. The most blessed Sacrament was deposited in the breast and above the heart of the most holy Virgin Mother, as in the most legitimate shrine and tabernacle of the Most High. There the ineffable sacrament of the holy Eucharist remained deposited from that hour until after the Resurrection, when saint Peter said the first Mass and consecrated anew, as I shall relate in its place. The Almighty wished to have it so for the consolation of the great Queen and in order to fulfill his promise, that He would remain with the children of men until the consummation of the ages (Matth. 28, 20) ; for after his death his most holy humanity could not remain in his Church any other way than by his consecrated body and blood. This true manna was then deposited in the most pure Mary as in the living ark together with the whole evangelical law, just as formerly its prophetic figures were deposited in the ark of Moses (Heb. 9, 4). The sacramental species were not consumed or altered in the heart of the Lady and Queen of heaven until the next consecration. Having received holy Communion, the blessed Mother gave thanks to the eternal Father and to her divine Son in new canticles similar to the ones the incarnate Word had rendered to his Father.

487. After having thus favored the heavenly Princess, our Savior distributed the sacramental bread to the Apostles (Luke 22, 17), commanding them to divide it among themselves and partake of it. By this commandment He conferred upon them the sacerdotal dignity and they began to exercise it by giving Communion each to Himself. This they did with the greatest reverence, shedding copious tears and adoring the body and blood of our Lord, whom they were receiving. They were established in the power of the priesthood, as being founders of the holy Church and enjoying the distinction of priority over all others (Ephes. 2, 20). Then saint Peter, at the command of Christ the Lord, administered two of the particles of holy Communion to the two patriarchs, Enoch and Elias. This holy Communion so rejoiced these two holy men, that they were encouraged anew in their hope of the beatific vision, which for them was to be deferred for so many ages, and they were strengthened to live on in this hope until the end of the world. Having given most fervent and humble thanks to the Almighty for this blessing, they were brought back to their abiding place by the hands of the holy angels. The Lord desired to work this miracle in order to pledge Himself to include the ancient natural and written laws in the benefits of the Incarnation, Redemption and general resurrection; since all these mysteries were contained in the most holy Eucharist. By thus communicating Himself to the two holy men, Enoch and Elias, who were still in their mortal flesh, these blessings were extended over the human race such as it existed under the natural and the written laws, while all the succeeding generations were to be included in the new law of grace, the Apostles at the head. This was all well understood by Enoch and Elias, and, returning to the midst of their contemporaries, they gave thanks to their and our Redeemer for this mysterious blessing.

488. Another very wonderful miracle happened at the Communion of the Apostles. The perfidious and treacherous Judas, hearing the command of his Master to partake of holy Communion, resolved in his unbelief not to comply, but if he could do so without being observed, determined to secrete the sacred body and bring it to the priests and pharisees in order to afford

them a chance of incriminating Jesus by showing them what He had called his own body ; or if he should not succeed therein, to consummate some other vile act of malice with the divine Sacrament. The Mistress and Queen of heaven, who by a clear vision was observing all that passed and knew the interior and exterior effects and affections in the Apostles at holy Communion, saw also the accursed intentions of the obstinate Judas. All the zeal for the glory of her Lord, existing in Her as his Mother, Spouse and Daughter, was aroused in her purest heart. Knowing that it was the divine will, that She should make use of her power as Mother and Queen, She commanded the holy angels to extract from the mouth of Judas the consecrated particles as well of the bread as of the wine and replace them from whence they had been taken. It well befitted Her on this occasion to defend the honor of her divine Son and prevent Judas from heaping such an ignominious injury upon Christ the Lord. The holy angels obeyed their Queen, and when it was the turn of Judas to communicate, they withdrew the consecrated species one after the other, and, purifying them from their contact with Judas, the most wicked of living men, they restored them to their place, altogether unobserved by the disciples. Thus the Lord shielded the honor of his malicious and obstinate Apostle to the end. This was attended to by the angels in the shortest space of time and the others then received holy Communion, for Judas was neither the first nor the last to communicate. Then our Savior offered thanks to the eternal Father and there with ended both the legal and the sacramental Supper in order to begin the mysteries of his Passion, which I will relate in the subsequent chapters. The Queen of heaven attended to all full of wonder and joyful praise, magnifying the Most High.

INSTRUCTION GIVEN TO ME BY THE QUEEN OF HEAVEN.

489. O my daughter! Would that the believers in the holy Catholic faith opened their hardened and stony hearts in order to attain to a true understanding of the sacred and mysterious blessing of the holy Eucharist! If they would only detach themselves, root out and reject their earthly inclinations, and, restraining their passions, apply themselves with living faith to study by the divine light their great happiness in thus possessing their eternal God in the holy Sacrament and in being able, by its reception and constant intercourse, to participate in the full effects of this heavenly manna! If they would only worthily esteem this precious gift, begin to taste its sweetness, and share in the hidden power of their omnipotent God! Then nothing would ever be wanting to them in their exile. In this, the happy age of the law of grace, mortals have no reason to complain of their weakness and their passions; since in this bread of heaven they have at hand strength and health. It matters not that they are tempted and persecuted by the demon; for by receiving this Sacrament frequently they are enabled to overcome him gloriously. The faithful are themselves to blame for all their poverty and labors, since they pay no attention to this divine mystery, nor avail themselves of the divine powers, thus placed at their disposal by my most holy Son. I tell thee truly, my dearest, that Lucifer and his demons have such a fear of the most holy Eucharist, that to approach it, causes them more torments than to remain in hell itself. Although they do enter churches in order to tempt souls, they enter them with aversion, forcing themselves to endure cruel pains in the hope of destroying a soul and drawing it into sin, especially in the

holy places and in the presence of the holy Eucharist. Their wrath against the Lord and against the souls alone could induce them to expose themselves to the torment of his real sacramental presence.

490. Whenever He is carried through the streets they usually fly and disperse in all haste ; and they would not dare to approach those that accompany Him, if by their long experience they did not know, that they will induce some to forget the reverence due to their Lord. Therefore they make special efforts to tempt the faithful in the churches; for they know what great injury they can thereby do to the Lord himself, who in his sacramental love is there waiting to sanctify men and to receive the return of his sweetest and untiring love. Hence thou canst also understand the strength of those who prepare themselves to partake of this bread of the angels and how the demons fear the souls, who receive the Lord worthily and devoutly and who strive to preserve themselves in this purity until the next Communion. But there are very few who live with this intention, and the enemy is ceaselessly alert in striving to throw them back into their forgetfulness, distraction and indifference, so that he may not be obliged to encounter such powerful weapons in the hands of men. Write this admonition in thy heart; and since without thy merit the Almighty has ordained, that thou receive holy Communion daily, seek by all possible means to preserve thyself in the good dispositions from one Communion to the other. It is the will of the Lord and my own, that with this sword thou fight the battles of the Almighty in the name of the holy Church against the invisible enemies. For in our days they are heaping affliction and sorrow upon the mistress of nations, while there is none to console her or to take it to heart (Thren. 1,1). Do thou thyself weep for the same reason and let thy heart be torn in sorrow. But while the omnipotent and just Judge who is so greatly incensed against the Catholics for having outraged his justice by their unmeasurable and continual transgressions even under the aegis of their grand faith, none are found to consider and weigh the fearful damage, nor to approach the easy remedy of receiving the holy Eucharist with a contrite and humble heart; nor does anyone ask for my intercession.

491. Though all the children of the Church largely incur this fault, yet more to be blamed are the unworthy and wicked priests; for by the irreverence with which they treat the blessed Sacrament the other Catholics have been drawn to undervalue it. If the people see that their priests approach the divine mysteries with holy fear and trembling, they learn to treat and receive their God in like manner. Those that so honor Him shall shine in heaven like the sun among the stars ; for the glory of my divine Son's humanity will redound in a special measure in those who have behaved well toward Him in the blessed Sacrament and have received Him with all reverence ; whereas this will not happen to those who have not frequented this holy table with devotion. More over the devout will bear on their breast, where they have so often harbored the holy Eucharist, most beautiful and resplendent inscriptions, showing that they were most worthy tabernacles of the holy Sacrament. This will be a great accidental reward for them and a source of jubilation and admiration for the holy angels and all the rest of the blessed. They will also enjoy the special favor of being able to penetrate deeper into the mystery of the presence of the

Lord in the sacrament and to understand all the rest of the wonders hidden therein. This will be such a privilege, that it alone would suffice for their eternal happiness, even if there were no other enjoyment in heaven. Moreover the essential glory of those, who have worthily and devoutly received the holy Eucharist, will in several respects exceed the glory of many martyrs who have not received the body and blood of the Lord.

492. I wish thee also to hear, my dearest daughter, from my own mouth, what were my sentiments when in mortal life I was about to receive holy Communion. In order that thou mayest better understand what I say, reflect on all I have commanded thee to write about my gifts, merits and labors in life. I was preserved from original sin and, at the instant of my Conception, I received the knowledge and vision of the Divinity, as thou hast often recorded. I knew more than all the saints; I surpassed the highest seraphim in love; I never committed any fault; I constantly practiced all the virtues in a heroic degree and in the least of them I was greater than all the saints in their highest perfection; the intention and object of my actions were most exalted and my habits and gifts were noble without measure; I imitated my most holy Son most closely; I labored most faithfully; I suffered with eagerness and co-operated with the doings of the Lord exactly as was becoming to me; I ceased not to exercise my love and gain new and supereminent merits of grace. Yet I thought my self to have been fully repaid by being allowed to receive Him even once in the holy Eucharist; yea, I did not consider myself worthy of this one favor. Reflect then what should be thy sentiments, and those of the rest of the children of Adam, on being admitted to the reception of this admirable Sacrament. And if for the greatest of saints one holy Communion is a superabundant reward, what must the priests and the faithful think, when they are allowed to receive it so frequently? Open thy eyes in the deep darkness and blindness which over whelm men around thee, and raise them up to the divine brightness in order to understand these mysteries. Look upon all thy works as insufficient, all thy sufferings as most insignificant, all thy thanksgiving as falling far short of what thou owest for such an exquisite blessing as that of possessing in the holy Church, Christ my divine Son, present in the holy Sacrament in order to enrich all the faithful. If thou hast not wherewith to show thy thanks for this and the other blessings which thou receivest, at least humiliate thyself to the dust and remain prostrate upon it; confess thyself unworthy in all the sincerity of thy heart. Magnify the Most High, bless and praise Him, preserving thyself at all times worthy to receive Him and to suffer many martyrdoms in return for such a favor.

The Sorrowful Mysteries:

1st The agony in the Garden.

In the hot house of Jesus' Divine Love for us, He sweat blood over our sins. The experience pressing out blood from the pores in one great irritation of them by Jesus' repulsion of sin and still taking sin on to defeat it.

Agreda says:

495. Thus Lucifer, seized by new fear, sought to counteract the suggestions with which he had previously filled the heart of the perfidious disciple against his Author. He hoped to confuse his victim; but his new villainy was in vain. For Judas, having voluntarily lost his faith and not being troubled by any such strong suspicions as Lucifer, preferred to take his Master's life rather than to encounter the wrath of the pharisees for permitting Him to live unmolested. Filled with this fear and his abominable avarice, he took no account of the counsel of Lucifer, although he had no suspicion of his not being the friend, whose shape the devil had assumed. Being stripped of grace he neither desired, nor could be persuaded by any one, to turn back in his malice. The priests, having heard that the Author of life was in Jerusalem, had gathered to consult about the promised betrayal. Judas entered and told them that he had left his Master with the other disciples on their way to mount Olivet; that this seemed to be the most favorable occasion for his arrest, since on this night they had already made sufficient preparation and taken enough precaution to prevent his escaping their hands by his artifices and cunning tricks. The sacrilegious priests were much rejoiced and began to busy themselves to procure an armed force for the arrest of the most innocent Lamb.

496. In the meanwhile our divine Lord with the eleven Apostles was engaged in the work of our salvation and the salvation of those who were scheming his death. Unheard of and wonderful contest between the deepest malice of man and the unmeasurable goodness and charity of God! If this stupendous struggle between good and evil began with the first man, it certainly reached its highest point in the death of the Repairer; for then good and evil stood face to face and exerted their highest powers: human malice in taking away the life and honor of the Creator and Redeemer, and his immense charity freely sacrificing both for men. According to our way of reasoning, it was as it were necessary that the most holy soul of Christ, yea that even his Divinity, should revert to his blessed Mother, in order that He might find some object in creation, in which his love should be recompensed and some excuse for disregarding the dictates of his justice. For in this Creature alone could He expect to see his Passion and Death bring forth full fruit; in her immeasurable holiness did his justice find some compensation for human malice; and in the humility and constant charity of this great Lady could be deposited the treasures of his merits, so that afterwards, as the new Phoenix from the rekindled ashes, his Church might arise from his sacrifice. The consolation which the humanity of Christ drew from the certainty of his blessed Mother's holiness gave Him strength and, as it were, new courage to conquer the malice of mortals; and He counted Himself well recompensed for suffering such atrocious pains by the fact that to mankind belonged also his most beloved Mother.

497. *All that happened the great Lady observed from her retreat. She perceived the sinister thoughts of the obstinate Judas, how he separated himself from the rest of the Apostles, how Lucifer spoke to him in the shape of his acquaintance, and all the rest that passed when he reached the priests and helped them to arrange with so much haste the capture of the Lord. The sorrow which then penetrated the chaste heart of the Virgin Mother, the acts of virtue which She elicited at the sight of such wickedness, and what else She then did, cannot be properly explained by us ; we can only say that in all She acted with the plenitude of wisdom and holiness, and with the approbation of the most holy Trinity. She pitied Judas and wept over the loss of that perfidious disciple. She sought to make recompense for his malice by adoring, confessing, praising and loving the Lord, whom he delivered by such fiendish and insulting treachery. She offered Herself with eagerness to die in her Son s stead, if necessary. She prayed for those who were plotting the capture and death of her divine Lamb, for She regarded them as prizes to be estimated according to the infinite value of his precious life-blood for which this most prudent Lady foresaw they would be bought.*

498. *Our Savior pursued his way across the torrent of Cedron (John 18, 1) to mount Olivet and entered the garden of Gethsemane. Then He said to all the Apostles : "Wait for Me, and seat yourselves here while I go a short distance from here to pray (Matth. 26, 36); do you also pray, in order that you may not enter into temptation" (Luke 22, 40). The divine Master gave them this advice, in order that they might be firm in the temptations, of which He had spoken to them at the Supper: that all of them should be scandalized on account of what they should see Him suffer that night, that Satan would assail them to sift and stir them up by his false suggestions; for the Pastor (as prophesied) was to be illtreated and wounded and the sheep were to be dispersed (Zach. 13, 7). Then the Master of life, leaving the band of eight Apostles at that place and taking with Him saint Peter, saint John, and saint James, retired to another place, where they could neither be seen nor heard by the rest (Mark 14, 33). Being with the three Apostles He raised his eyes up to the eternal Father confessing and praising Him as was his custom; while interiorly He prayed in fulfillment of the prophecy, of Zacharias, permitting death to approach the most innocent of men and commanding the sword of divine justice to be unsheathed over the Shepherd and descend upon the Godman with all its deathly force. In this prayer Christ our Lord offered Himself anew to the eternal Father in satisfaction of his justice for the rescue of the human race; and He gave consent, that all the torments of his Passion and Death be let loose over that part of his human being, which was capable of suffering. From that moment He suspended and restrained whatever consolation or relief would otherwise overflow from the impassible to the passible part of his being, so that in this dereliction his passion and sufferings might reach the highest degree possible. The eternal Father granted these petitions and approved this total sacrifice of the sacred humanity.*

2nd The scourging at the Pillar.

As the Roman soldiers tied Jesus to the pillar they tried to remove his loincloth and were held back by the angels. This made the soldiers believe Jesus to be a sorcerer and so when they did lash him, they tested to see if he would die in the beating. As he continued to live, they continued to beat him even contrary to their own Roman law that a man being scourged should only take a maximum of 50 lashes. Finally, they had beat him (according to Mary of Agreda) 5115 times. Then the devil began to get scared because he knew that only the Son of God could survive such punishment and if the Son of God went to the Cross it would be the end of him.

Agreda says:

626. They first took off the white garment with not less ignominy than when they clothed Him therein in the house of the adulterous homicide Herod. In loosening the ropes and chains, which He had borne since his capture in the garden, they cruelly widened the wounds which his bonds had made in his arms and wrists. Having freed his hands, they commanded Him with infamous blasphemies to despoil Himself of the seamless tunic which He wore. This was the identical garment with which his most blessed Mother had clothed Him in Egypt when He first began to walk, as I have related in its place. Our Lord at present had no other garment, since they had taken from Him his mantle, or cloak, when they seized Him in the garden. The Son of the eternal Father obeyed the executioners and began to unclothe Himself, ready to bear the shame o-f the exposure of his most sacred and modest body before such a multitude of people. But his tormentors, impatient at the delay which modesty required, tore away the tunic with violence in order to hasten his undressing and, as is said, flay the sheep with the wool. With the exception of a strip of cloth for a cincture, which He wore beneath the tunic and with which his Mother likewise had clothed Him in Egypt, the Lord stood now naked. These garments had grown with his sacred body, nor had He ever taken them 1 off. The same is to be said of his shoes, which his Mother had placed on his feet. However, as I have said on a former occasion, He had many times walked barefooted during his preaching.

627. I understand that some of the doctors have said or have persuaded themselves, that our Savior Jesus at his scourging and at his crucifixion, for his greater humiliation, permitted the executioners to despoil Him of all his clothing. But having again been commanded under holy obedience to ascertain the truth in this matter, I was told that the divine Master was prepared to suffer all the insults compatible with decency; that the executioners attempted to subject his body to this shame of total nakedness, seeking to despoil Him of the cincture, which covered his loins; but in that they failed; because, on touching it, their arms became paralyzed and stiff, as had happened also in the house of Caiphaz, when they attempted to take off his clothes (Chapt. XVII). All the six of his tormentors separately made the attempt with the same result. Yet afterwards, these ministers of evil, in order to scourge Him with greater effect, raised some of the coverings; for so much the Lord permitted, but not that He should be uncovered and despoiled of his garments entirely. The miracle of their being hindered and paralyzed in their brutal attempts did not, however, move or soften the hearts of these human beasts; but in their diabolical insanity they attributed it all to the supposed sorcery and witchcraft of the Author of truth and life.

628. Thus the Lord stood uncovered in the presence of a great multitude and the six torturers bound Him brutally to one of the columns in order to chastise Him so much the more at their ease. Then, two and two at a time, they began to scourge Him with such inhuman cruelty, as was possible only in men possessed by Lucifer, as were these executioners. The first two scourged the innocent Savior with hard and thick cords, full of rough knots, and in their sacrilegious fury strained all the powers of their body to inflict the blows. This first scourging raised in the deified body of the Lord great welts and livid tumors, so that the sacred blood gathered beneath the skin and disfigured his entire body. Already it began to ooze through the wounds. The first two having at length desisted, the second pair continued the scourging in still greater emulation; with hardened leather thongs they leveled their strokes upon the places already sore and caused the discolored tumors to break open and shed forth the sacred blood until it bespattered and drenched the garments of the sacrilegious torturers, running down also in streams to the pavement. Those two gave way to the third pair of scourgers, who commenced to beat the Lord with extremely tough rawhides, dried hard like osier twigs. They scourged Him still more cruelly, because they were wounding, not so much his virginal body, as cutting into the wounds already produced by the previous scourging. Besides they had been secretly incited to greater fury by the demons, who were filled with new rage at the patience of Christ.

629. As the veins of the sacred body had now been opened and his whole Person seemed but one continued wound, the third pair found no more room for new wounds. Their ceaseless blows inhumanly tore the immaculate and virginal flesh of Christ our Redeemer and scattered many pieces of it about the pavement; so much so that a large portion of the shoulder-bones were exposed and showed red through the flowing blood; in other places also the bones were laid bare larger than the palm of the hand. In order to wipe out entirely that beauty, which exceeded that of all other men (Ps. 44, 3), they beat Him in the face and in the feet and hands, thus leaving unwounded not a single spot in which they could exert their fury and wrath against the most innocent Lamb. The divine blood flowed to the ground, gathering here and there in great abundance. The scourging in the face, and in the hands and feet, was unspeakably painful, because these parts are so full of sensitive and delicate nerves. His venerable countenance became so swollen and wounded that the blood and the swellings blinded Him. In addition to their blows the executioners spited upon his Person their disgusting spittle and loaded Him with insulting epithets (Thren. 3, 30). The exact number of blows dealt out to the Savior from head to foot was 5,115. The great Lord and Author of all creation who, by his divine nature was incapable of suffering, was, in his human flesh and for our sake, reduced to a man of sorrows as prophesied, and was made to experience our infirmities, becoming the last of men (Is. 53, 3), a man of sorrows and the outcast of the people.

3rd The Crowning with Thorns

With this mystery, Jesus wedded us to his love as the orthodox crown each other in the ceremonial wedding feast. This crown however had no flowers, only the thorns so we might become the Rose in a dry place.

Agreda says:

633. Thereupon they took Jesus to the pretorium, where, with the same cruelty and contempt, they again despoiled him of his garments and in order to deride Him before all the people as a counterfeit king, clothed Him in a much torn and soiled mantle of purple color. They placed also upon his sacred head a cap made of woven thorns, to serve Him as a crown (John 19, 2). This cap was woven of thorn branches and in such a manner that many of the hard and sharp thorns would penetrate into the skull, some of them to the ears and others to the eyes. Hence one of the greatest tortures suffered by the Lord was that of the crown of thorns. Instead of a sceptre they placed into his hands a contemptible reed. They also threw over His shoulders a violet colored mantle, something of the style of capes worn in churches; for such a garment belonged to the vestiture of a king. In this array of a mock-king the perfidious Jews decked out Him, who by his nature and by every right was the King of kings and the Lord of lords (Apoc. 19, 16). Then all the soldiers, in the presence of the priests and pharisees, gathered around Him and heaped upon Him their blasphemous mockery and derision. Some of them bent their knees and mockingly said to Him: God save Thee, King of the Jews. Others buffeted Him; others snatched the cane from his hands and struck Him on his crowned head; others ejected their disgusting spittle upon Him; all of them, instigated by furious demons, insulted and affronted Him in different manners.

634. O charity incomprehensible and exceeding all measure! O patience never seen or imagined among mortals! Who, O my Lord and God, since Thou art the true and mighty God both in essence and in thy works, who could oblige Thee to suffer the humiliation of such unheard of torments, insults and blasphemies? On the contrary, O my God, who among men has not done many things which offend Thee and which should have caused Thee to refuse suffering and to deny them thy favor? Who could ever believe all this, if we knew not of thy infinite goodness. But now, since we see it and in firm faith look upon such admirable blessings and miracles of love, where is our judgment? what effect upon us has the light of truth? What enchantment is this that we suffer, since at the very sight of thy sorrows, scourges, thorns, insults and affronts, we seek for ourselves, with out the least shame or fear, the delights, the riches, the ease, the preferments and vanities of this world? Truly, great is the number of fools (Eccles. 1, 15), since the greatest foolishness and dishonesty is to recognize a debt and be unwilling to pay it ; to receive blessings and never give thanks for them ; to have before one's eyes the greater good, and despise it; to claim it for ourselves and make no use of it; to turn away and fly from life, and seek eternal death. The most innocent Jesus opened not his mouth in those great and many injuries. Nor was the furious wrath of the Jews appeased, either by the mockery and derision of the divine Master, or by the torments added to the contempt of his most exalted Person.

635. *It seemed to Pilate that the spectacle of a man so illtreated as Jesus of Nazareth would move and fill with shame the hearts of that ungrateful people. He therefore commanded Jesus to be brought from the pretorium to an open window, where all could see Him crowned with thorns, disfigured by the scourging and the ignominious vestiture of a mock-king. Pilate himself spoke to the people, calling out to them: "Ecce Homo," "Behold, what a man!" (John 19, 5). See this Man, whom you hold as your enemy! What more can I do with Him than to have punished Him in this severe manner? You certainly have nothing more to fear from Him. I do not find any cause of death in Him. What this judge said was certainly the full truth ; but in his own words he condemned his outrageous in justice, since, knowing and confessing that this Man was just and not guilty of death, he had nevertheless ordered Him to be tormented and punished in such a way that, according to the natural course, he should have been killed many times over. O blindness of self-love! O hellish malice of estimating only the influence of those, who can confer or take away mere earthly dignities! How deeply do such motives obscure the reason, how much do they twist the course of justice, how completely do they pervert the greatest truths in judging of the just by the standards of the unjust! Tremble, ye judges of the earth (Ps. 2, 10), look to it that the sentences you render are not full of deceit; for you your selves shall be judged and condemned by your unjust judgments! As the priests and pharisees, in their eager and insatiable hostility, were irrevocably bent upon taking away the life of Christ our Savior, nothing but his Death would content or satisfy them; therefore they answered Pilate: "Crucify Him, Crucify Him!" (John 19, 6.)*

636. *When the Blessed among women, most holy Mary, saw her divine Son as Pilate showed Him to the people and heard him say: "Ecce homo !" She fell upon her knees and openly adored Him as the true Godman. The same was also done by saint John and the holy women, together with all the holy angels of the Queen and Lady; for they saw that not only Mary, as the Mother of the Savior, but that God himself desired them thus to act. The most prudent Lady spoke to the eternal Father, to the angels and especially to her most beloved Son precious words of sorrow, compassion and profound reverence, possible to be conceived only in her chaste and love inflamed bosom. In her exalted wisdom She pondered also the ways and means by which the evidences of his innocence could be made most opportunely manifest at a time when He was so insulted, mocked and despised by the Jews. With this most proper intention She renewed the petitions above mentioned, namely, that Pilate, in his quality of judge, continue to maintain the innocence of Jesus our Redeemer and that all the world should understand, that Jesus was not guilty of death nor of any of the crimes imputed to Him by the Jews.*

4th The Taking up of His Cross

Here, I place a section of Ciudad (Spanish for Mystical City of God) that recounts Jesus' prayer to his Cross. In it he talks about carrying the Cross for "all the predestined." I have often heard Priests today rail at Agreda for being Calvinist here when nothing is farther from the truth.

Predestination is no easy subject in Theology but that does not rule out the idea that Predestination does in fact exist. Jesus gives every person the right personal gifts to overcome obstacles and ultimately be Predestined by personal choice. First desire for Predestination followed by resolution to the Holiness contained therein. God loves everyone from his bosom of thought eternally about them coming to be within time. It is when the person is conceived that any affection of the carnality in flesh makes varying degrees of potency in the action of faith. Even to an one whom is terribly affected in the carnality of the flesh and is mostly therefore “impotent” in faith; God still grants to that soul the correct dispositions to come to fully potent faith. It is always up to the individual, and once more personal, will to use these gifts or else loose them at the end of life.

It would seem drool perhaps to mention a Star Trek episode where Capt. Kirk is fighting an alien who is twice stronger than Kirk. All Kirk has that can really defeat this monstrous creature is the local availability of the tools to makeshift a primitive cannon using diamonds as ammunition. The devil and sin are the alien and Kirk is our soul fighting to learn this secret and makeshift it and essentially effect winning over the creature.

This is how predestination relates to the reality of our personal free will. We, like Kirk, must find the instrument, which is at first secret to us and known only to the Father who, hoping in our success, prays for us to find the instrument for “healing the sick, raising the dead, and casting out demons.” This is the “cannon” for whom, the bell tolls in healing and forgiveness from God as the monks bells chime to prayer the benediction over all the land.

The Ciudad states:

650. "O Cross, beloved of my soul, now prepared and ready to still my longings, come to Me, that I may be received in thy arms, and that, attached to them as on an altar, I may be accepted by the eternal Father as the sacrifice of his everlasting reconciliation with the human race. In order to die upon thee, I have descended from heaven and assumed mortal and passible flesh ; for thou art to be the sceptre with which I shall triumph over all my enemies, the key with which I shall open the gates of heaven for all the predestined (Is. 22, 22), the sanctuary in which the guilty sons of Adam shall find mercy, and the treasurehouse for the enrichment of their poverty. Upon thee I desire to exalt and recommend dis honor and reproach among men, in order that my friends may embrace them with joy, seek them with anxious longings, and follow Me on the path which I through thee shall open up before them. My Father and eternal God, I confess Thee as the Lord of heaven and earth (Matth. 11, 25), subjecting Myself to thy power and to thy divine wishes, I take upon my shoulders the wood for the sacrifice of my innocent and passible humanity and I accept it willingly for the salvation of men. Receive Thou, eternal Father, this sacrifice as acceptable to thy justice, in order that from today on they may not anymore be servants, but sons and heirs of thy kingdom together with Me" (Rom. 8, 17).

655. But alas, the pity of our most ungrateful forgetfulness! That the Jews and ministers of the Passion should be ignorant of this mystery hidden to princes of this world, and that they should not dare touch the Cross of the Savior, because they considered it the wood of ignominy and shame, was their own fault and a very great one. Yet not so great as our own, since its mystery being already revealed to us, we spend our indignation only on the blindness of those who were persecuting our Lord and God. For, if we blame them for being ignorant of what they ought to have known, how much should we blame ourselves, who, knowing and confessing Christ the Redeemer, persecute and crucify Him by our offenses (Heb. 6, 6)? *O my sweetest Love, Jesus, light of my intellect and glory of my soul! Do not, O my Lord, trust in my sluggish torpidity to follow Thee with my Cross on thy way! Take it upon Thee to do me this favor; draw me after Thee, to run after the fragrance of thy sweetest love (Cant. 1, 3) of thy ineffable patience, of thy deepest humility, that I may desire for contempt and anguish, and seek after participation in thy ignominy, insults and sorrows. Let this be my portion and my inheritance in this mortal and oppressing life, let this be my glory and my repose; and outside of the Cross and its ignominy, I desire not to live or be consoled or to partake of any rest or enjoyment.* As the Jews and all of that blind multitude avoided the touch of the Cross of Him, who was so innocently sentenced to die upon it, He opened with it a passage and cleared for Himself a way. His perfidious persecutors looked upon his glorious dishonor as a contagion and they fled from its approach, though all the rest of the streets were full of shouting and clamoring people, who crowded aside as the herald advanced proclaiming the sentence.

658. Beyond all human thought and estimation was the sorrow of the most sincere Dove and Virgin Mother while She thus witnessed with her own eyes her Son carrying the Cross to Mount Calvary; for She alone could fittingly know and love Him according to his true worth. It would have been impossible for Her to live through this ordeal, if the divine power had not strengthened Her and preserved Her life. With bitterest sorrow She addressed the Lord and spoke to Him in her heart: "My Son and eternal God, light of my eyes and life of my soul, receive, O Lord, the sacrifice of my not being able to relieve Thee of the burden of the Cross and carry it myself, who am a daughter of Adam; for it is I who should die upon it in love of Thee, as Thou now wishest to die in most ardent love of the human race. O most loving Mediator between guilt and justice! How dost Thou cherish mercy in the midst of so great injuries and such heinous offenses! O charity without measure or bounds, which permits such torments and affronts in order to afford it a wider scope for its ardor and efficacy! O infinite and sweetest love, would that the hearts and the wills of men were all mine, so that they could give no such thankless return for all that Thou endurest! O who will speak to the hearts of the mortals to teach them what they owe to Thee, since Thou hast paid so dearly for their salvation from ruin!" Other most prudent and exalted sentiments besides these were conceived by the great Lady, so that I cannot express them by words of mine.

INSTRUCTION WHICH THE GREAT QUEEN AND LADY

GAVE ME.

661. *I desire that the fruit of the obedience with which thou writest the history of my life shall be, that thou become a true disciple of my most holy Son and of myself. The main purpose of the exalted and venerable mysteries, which are made known to thee, and of the teachings, which I so often repeat to thee, is that thou deny and strip thyself, estranging thy heart from all affection to creatures, neither wishing to possess them nor accept them for other uses. By this precaution thou wilt overcome the impediments, which the devils seek to place in the way of the dangerous softness of thy nature. I who know thee, thus advise and lead thee by the way of instruction and correction as thy Mother and Instructress. By the divine teaching thou knowest the mysteries of the Passion and Death of Christ and the one true way of life, which is the Cross; and thou knowest that not all who are called, are chosen. Many there are who wish to follow Christ and very few who truly dispose themselves to imitate Him; for as soon as they feel the sufferings of the Cross they cast it aside. Laborious exertions are very painful and averse to human nature according to the flesh; and the fruits of the spirit are more hidden and few guide themselves by the light. On this account there are so many among mortals, who, forgetful of the eternal truths, seek the flesh and the continual indulgence of its pleasures. They ardently seek honors and fly from injuries: they strive after riches, and condemn poverty; they long after pleasure and dread mortification. All these are enemies of the Cross of Christ (Phil. 3, 18), and with dreadful aversion they fly from it, deeming it sheer ignominy, just like those who crucified Christ, the Lord.*

5th His dying on the Cross

The first idea of Jesus moment(s) between the vinegar given to him whence he said: “I thirst!” and the spear of Longinus piercing his side, is the “private area” between Jesus and His Father. The depths of this mystery are tied up in His poverty in Bethlehem and the handmade diapers, which Mary made for Him. It is now our covering together in Jesus who is actively living in Mary.

In paragraph 667 see how both thieves mocked Jesus but only one converted. This conveys the point I made earlier concerning Predestination, namely: each one was given the equal opportunity for conversion, so it was that only one of them made use in availing himself of Jesus’ forgiveness. It is randomly accurate that some make it while others don’t, random in the sense that it is not an averagable understanding of who will or will not accept the invitation to mercy. With other martyrs after Jesus, it might have happened that all concerned converted and availed themselves of God Beneficence. God holds all these histories in Himself and will reveal them in Heaven to Us His Beloved.

This next part of the Ciudad is before Jesus is nailed to the Cross or even Striped of His Garments.

666. The invincible Mother finished her prayer and She perceived that the impious ministers were preparing to give to the Lord the drink of wine, myrrh and gall, of which saint Matthew and saint Mark speak (Matth. 27, 34; Mark 15, 23). Taking occasion from the words of Solomon : Give strong drink to the sorrowful and wine to those that suffer bitterness of heart, the Jews were accustomed to give to those about to be executed a drink of strong and aromatic wine in order to raise their vital spirits and to help them to bear their torments with greater fortitude. This custom they now perverted in order to augment the sufferings of the Savior (Prov. 3, 6). The drink, which was intended to assist and strengthen other criminals, by the perfidy of the Jews was now mixed with gall, so that it should have no other effect than to torment his sense of taste by its bitterness. The blessed Mother was aware of their intentions and in her maternal tenderness and compassion asked the Lord not to drink of it. Jesus in deference to the petition of his Mother, without rejecting entirely this new suffering, tasted of the mixture, but would not drink it entirely (Matth. 27, 34).

667. It was already the sixth hour, which corresponds to our noontime, and the executioners, intending to crucify the Savior naked, despoiled Him of the seamless tunic and of his garments. As the tunic was large and without opening in front, they pulled it over the head of Jesus without taking off the crown of thorns; but on account of the rudeness with which they proceeded, they inhumanly tore off the crown with the tunic. Thus they opened anew all the wounds of his head, and in some of them remained the thorns, which, in spite of their being so hard and sharp, were wrenched off by the violence with which the executioners despoiled Him of his tunic and, with it, of the crown. With heartless cruelty they again forced it down upon his sacred head, opening up wounds upon wounds. By the rude tearing off of the tunic were renewed also the wounds of his whole body, since the tunic had dried into the open places and its removal was, as David says, adding new pains to his wounds (Ps. 68, 27). Four times during the Passion did they despoil Jesus of his garments and again vest Him. The first time in order to scourge Him at the pillar; the second time in order to clothe Him in the mock purple; the third, when they took this off in order to clothe Him in his tunic; the fourth, when they finally took away his clothes. This last was the most painful, because his wounds were more numerous, his holy humanity was much weakened, and there was less shelter against the sharp wind on mount Calvary; for also this element was permitted to increase the sufferings of his death-struggle by sending its cold blasts across the mount.

668. To all these sufferings was added the confusion of being bereft of his garments in the presence of his most blessed Mother, of her pious companions, and in full sight of the multitudes gathered around. By his divine power He, however, reserved for Himself the nether garment which his Mother had wound around his loins in Egypt; for neither at the scourging, nor at the crucifixion could the executioners remove it, and He was laid in the sepulchre still covered with this cloth. That this really happened, has been revealed to me many times. Certainly, He

desired to die in the greatest poverty and to take with Him nothing of all that He created and possessed in this world. He would gladly have died entirely despoiled and bereft of even this covering, if it had not been for the desires and the prayers of his blessed Mother, to which Christ wished to yield. On her account He substituted this most perfect obedience of a Son toward his Mother for extreme poverty at his Death. The holy Cross was lying on the ground and the executioners were busy making the necessary preparations for crucifying Him and the two thieves. In the meanwhile our Redeemer and Master prayed to the Father in the following terms:

669. "Eternal Father and my Lord God, to the in comprehensible Majesty of thy infinite goodness and justice I offer my entire humanity and all that according to thy will it has accomplished in descending from thy bosom to assume passible and mortal flesh for the Redemption of men, my brethren. I offer Thee, Lord, with Myself, also my most loving Mother, her love, her most perfect works, her sorrows, her sufferings, her anxious and prudent solicitude in serving Me, imitating Me and accompanying Me unto death. I offer Thee the little flock of my Apostles, the holy Church and congregation of the faithful, such as it is now and as it shall be to the end of the world; and with it I offer to Thee all the mortal children of Adam. All this I place in thy hands as the true and almighty Lord and God. As far as my wishes are concerned, I suffer and die for all, and I desire that all shall be saved, under the condition that all follow Me and profit of my Redemption. Thus may they pass from the slavery of the devil to be thy children, my brethren and co-heirs of the grace merited by Me. Especially, O my Lord, do I offer to Thee the poor, the despised and afflicted, who are my friends and who follow Me on the way to the Cross. I desire that the just and the predestined be written in thy eternal memory. I beseech Thee, my Father, to withhold thy chastisement and not to raise the scourge of thy justice over men; let them not be punished as they merit for their sins. Be Thou from now on their Father as Thou art mine. I beseech Thee also, that they may be helped to ponder upon my Death in pious affection and be enlightened from above; and I pray for those who are persecuting Me, in order that they may be converted to the truth. Above all do I ask Thee for the exaltation of thy ineffable and most holy name."

675. After the Savior was nailed to the Cross, the executioners judged it necessary to bend the points of the nails which projected through the back of the wood, in order that they might not be loosened and drawn out by the weight of the body. For this purpose they raised up the Cross in order to turn, it over, so that the body of the Lord would rest face downward upon the ground with the weight of the Cross upon Him. This new cruelty appalled all the bystanders and a shout of pity arose in the crowd. But the sorrowful and compassionate Mother intervened by her prayers, and asked the eternal Father not to permit this boundless, outrage to happen in the way the executioners had intended. She commanded her holy angels to come to the assistance of their Creator. When, therefore, the executioners raised up the Cross to let it fall, with the crucified Lord face down ward upon the ground, the holy angels supported Him and the Cross above the stony and fetid ground, so that his divine countenance did not come in contact with the rocks and pebbles. Thus altogether ignorant of the miracle the executioners bent over the points

of the nails; for the sacred body was so near to the ground and the Cross was so firmly held by the angels, that the Jews thought it rested upon the hard rock.

677. Then they crucified also the two thieves and planted their crosses to the right and the left of the Savior; for thereby they wished to indicate that He deserved the most conspicuous place as being the greatest malefactor. The pharisees and priests, forgetting the two thieves, turned all the venom of their fury against the sinless and holy One by nature. Wagging their heads in scorn and mockery (Matth. 27, 39) they threw stones and dirt at the Cross of the Lord and his royal Person, saying: "Ah Thou, who destroyest the temple and in three days rebuildest it, save now Thyself; others He has made whole, Himself He cannot save; if this be the Son of God let Him descend from the Cross, and we will believe in Him" (Matth. 27, 42). The two thieves in the beginning also mocked the Lord and said: "If Thou art the Son of God, save Thyself and us." These blasphemies of the two thieves caused special sorrow to our Lord, since they were so near to death and were losing the fruit of their death-pains, by which they could have satisfied in part for their justly punished crimes. Soon after, however, one of them availed himself of the greatest opportunity that a sinner ever had in this world, and was converted from his sins.

685. In confirmation of this sorrow, the Lord added: "I thirst!" The sufferings of the Lord and his anguish could easily cause a natural thirst. But for Him this was not a time to complain of this thirst or to quench it; and therefore Jesus would not have spoken of it so near to its expiration, unless in order to give expression to a most exalted mystery. He was thirsting to see the captive children of Adam make use of the liberty, which He merited for them and offered to them, and which so many were abusing. He was athirst with the anxious desire that all should correspond with Him in the faith and love due to Him, that they profit by his merits and sufferings, accept his friendship and grace now acquired for them, and that they should not lose the eternal happiness which He was to leave as an inheritance to those that wished to merit and accept it. This was the thirst of our Savior and Master; and the most blessed Mary alone understood it perfectly and began, with ardent affection and charity, to invite and interiorly to call upon ill the poor, the afflicted, the humble, the despised and downtrodden to approach their Savior and thus quench, at least in part, his thirst which they could not quench entirely. But the perfidious Jews and the executioners, evidencing their unhappy hard-heartedness, fastened a sponge soaked in gall and vinegar to a reed and mockingly raised it to his mouth, in order that He might drink of it. Thus was fulfilled the prophecy of David: "In my thirst they gave me vinegar to drink" (John 16, 28; Ps. 68, 22). Our most patient Savior tasted of it, partaking of this drink in mysterious submission to the condemnation of the reprobate. But at the instance of his blessed Mother He immediately desisted; because the Mother of grace was to be the portal and Mediatrix of those who were to profit of the Passion and the Redemption of mankind.

686. In connection with this same mystery the Savior then pronounced the sixth word : "Consummatum est," "It is consummated" (John 19, 29). Now is consummated this work of my coming from heaven and I have obeyed the command of my eternal Father, who sent Me to suffer and die for the salvation of mankind. Now are fulfilled the holy Scriptures, the prophecies and

figures of the old Testament, and the course of my earthly and mortal life assumed in the womb of my Mother. Now are established on earth my example, my doctrines, my Sacraments and my remedies for the sickness of sin. Now is appeased the justice of my eternal Father in regard to the debt of the children of Adam. Now is my holy Church enriched with the remedies for the sins committed by men ; the whole work of my coming into the world is perfected in so far as concerns Me, its Restorer; the secure foundation of the triumphant Church is now laid in the Church militant, so that nothing can overthrow or change it. These are the mysteries contained in the few words : "Consummatum est."

687. Having finished and established the work of Redemption in all its perfection, it was becoming I that the incarnate Word, just as He came forth from the Father to enter mortal life (John 16, 8), should enter into immortal life of the Father through death. Therefore Christ our Savior added the last words uttered by Him: "Father, into thy hands I commend my spirit." The Lord spoke these words in a loud and strong voice, so that the bystanders heard them. In pronouncing them He raised his eyes to heaven, as one speaking with the eternal Father, and with the last accent He gave up his spirit and inclined his head. By the divine force of these words Lucifer with all his demons were hurled into the deepest caverns of hell, there they lay motionless, as I shall relate in the next chapter. The invincible Queen and Mistress of all virtues understood these mysteries beyond the understanding of all creatures, as She was the Mother of the Savior and the Co-adjutrix of his Passion. In order that She might participate in it to the end, just as She had felt in her own body the other torments of her Son, She now, though remaining alive, felt and suffered the pangs and agony of his death. She did not die in reality; but this was because God miraculously preserved her life, when according to the natural course death should have followed. This miraculous aid was more wonderful than all the other favors She received during the Passion. For this last pain was more intense and penetrating; and all that the martyrs and the men sentenced to death have suffered from the beginning of the world cannot equal what the blessed Mary suffered during the Passion. The great Lady remained at the foot of the Cross until evening, when the sacred body (as I shall relate) was interred. But in return for this last anguish of death, all that was still of this mortal life in the virginal body of the purest Mother, was more than ever exalted and spiritualized.

692. "But in our knowledge and foresight We are aware, my God and Father, that on account of their malice and rebellious obstinacy not all men desire to accept our eternal salvation, nor avail themselves of Your mercy and of the way I have opened to them by my ardors, life and death; but that many will prefer to follow their sinful ways unto perdition. Thou art just, my Lord and Father, and most equitable are thy judgments (Ps. 68, 137); and therefore it is right, since Thou hast made Me the Judge of the living and the dead, of the good and the bad (Act 10, 3), that I give to the good the reward of having served and followed Me, and to sinners the chastisement of their perverse obstinacy; that the just should share in my goods, and the wicked be deprived of the inheritance, which they refuse to accept. Now then, my eternal Father, in my and thy name and for thy glorification, I make my last bequest according to my human will, which is conformable

to thy eternal and divine will. First shall be mentioned my most pure Mother, who gave Me human existence; Her I constitute my sole and universal Heiress of all the gifts of nature, of grace and of glory that are mine. She shall be Mistress and Possessor of them all. The gifts of grace, of which as a mere creature She is capable, She shall actually receive now, while those of glory I promise to confer upon Her in their time. I desire that She shall be Mistress of angels and men, claim over them full possession and dominion and command the service and obedience of all. The demons shall fear Her and be subject to Her. All the irrational creatures, the heavens, the stars, the planets, the elements with all the living beings, the birds, the fishes and the animals contained in them, shall likewise be subject to Her and acknowledge Her as Mistress, exalting and glorifying Her with Me. I wish also that She be the Treasurer and Dispenser of all the goods in heaven and on earth. Whatever She ordains and disposes in my Church for my children, the sons of men, shall be confirmed by the three divine Persons; and whatever She shall ask for mortals now, afterwards and forever, We shall concede according to her will and wishes."

*INSTRUCTION WHICH THE QUEEN OF HEAVEN, MARY,
GAVE ME.*

698. My daughter, seek with all the powers of thy mind during thy whole life to remember the mysteries manifested to thee in this chapter. I, as thy Mother and thy Instructress, shall ask the Lord by his divine power to impress in thy heart the knowledge, which I have vouchsafed thee, in order that it may remain fixed and ever present to thee as long as thou livest. In virtue of this blessing keep in thy memory Christ crucified, who is my divine Son and thy Spouse, and never forget the sufferings of the Cross and the doctrine taught by Him upon it. This is the mirror by which thou must arrange all thy adornments and the source from which thou art to draw thy interior beauty, like a true daughter of the Prince (Ps. 44, 14), in order that thou mayest be prepared, proceed and reign as the spouse of the supreme King. As this honorable title obliges thee to seek with all thy power to imitate Him as far as is becoming thy station and possible to thee by his grace, and as this is to be the true fruit of my doctrine, I wish that from today on thou live crucified with Christ, entirely assimilated to thy exemplar and model and dead to this earthly life (II Cor. 5, 15). I desire that in thee shall vanish the effects of the first sin, that thou live only for the operations and movements of divine virtue, and that thou renounce thy inheritance as a daughter of the first Adam, in order that in thee may bear fruit the inheritance of the second Adam, who is Jesus Christ, thy Redeemer and Teacher.

699. Thy state of life must be for thee a most rigid cross on which thou must remain crucified, and thou must not widen thy path by seeking for dispensation and weakening interpretation of thy rules to make it easy and comfortable, but at the same time, insecure and full of imperfections. This is the deception into which the children of Babylon and of Adam fall, that each one according to his state seeks to find ease in the work commanded by the law of God. They set aside the salvation of their soul in their efforts to buy heaven very cheaply, or risk

losing it by dreading the restrictions and entire subjection necessary to observe rigorously the divine law and its precepts. Hence arises the desire to find explanations and opinions, which smooth the paths and highways of eternal life, without heeding the doctrine of my divine Son, that the path of life is very narrow (Matth. 7, 14). They forget that the Lord himself has walked these narrow paths, in order that no one might imagine he can reach eternal life over paths more spacious and comfortable to the flesh and to the inclinations vitiated by sins. This danger is greater for ecclesiastics and religious, who by their very state must follow the Master and must accommodate themselves to his life of poverty and must choose for this purpose the way of the Cross. Some of them however are apt to seek the dignities attached to the religious state for their temporal advantage, for the increase of their own honor and praise. In order to secure it they lighten the Cross they have promised to bear, so that they live a carnal life, little restricted and much eased by deceptive dispensations and vain excuses. In their time they shall recognize the truth and that saying of the Holy Ghost: Each one thinks his path secure, but the Lord weighs in his hands the hearts of men (Prov. 21, 2).

700. So far from this deceit, do I wish thee to be, my daughter, that thou must live strictly up to the most rigorous demands of thy profession; in such a way that thou canst not stretch thyself in any way, being nailed immovably to the Cross with Christ. Thou must set aside all temporal advantages, for the least point pertaining to the utmost perfection of thy state. Thy right hand, my daughter, must be nailed to the Cross by obedience, and reserve not for thyself the least movement, the least activity, or word, or thought not controlled by this virtue. Thou must not maintain any position that is of thy own choice, but only such as is willed by others; thou must not appear wise in thy own conceit in anything, but ignorant and blind, in order to follow entirely the guidance of thy superiors (Prov. 3, 7). He that promises, says the wise man (Prov. 6, 1), binds his hands, and by his words shall he be bound and chained. Thou hast bound thy hand by the vow of obedience and hast thereby lost thy liberty and thy right of wishing or not wishing. Thy left hand thou hast nailed to the Cross by the vow of poverty, depriving thee of all right to follow any inclination toward the objects usually coveted by the eyes; for both in the use and in the desire for such creatures thou must rigorously imitate Christ impoverished and despoiled upon the Cross. By the third vow, that of chastity, thy feet are nailed to the Cross, in order that all thy steps and movements may be pure, chaste and beautiful. For this thou must not permit in thy presence the least word offensive to purity, nor, by looking upon or touching any human creature, allow any sensual image or impression within thee; thy eyes and all thy senses are to remain consecrated to chastity, without making more use of them than to fix them upon Jesus crucified. The fourth vow, of perpetual enclosure, thou wilt maintain in the bosom of my divine Son, to which I consign thee. In order that this doctrine may appear to thee sweet, and this path less narrow, contemplate and consider in thy heart the image of my Son and Lord full of blood, torments, sorrows, and at last nailed to the Cross, no part of his sacred body being exempt from wounds and excruciating pains. The Lord and I were most solicitous and compassionate toward all the children of men; for them We suffered and endured such bitter sorrows, in order that they might be encouraged not to refuse less severe sufferings for their own

eternal good and in return for so obliging a love. Therefore let mortals show themselves thankful, willingly entering upon the rough and thorny path and accepting the Cross, to bear it after Christ. Thus will they walk upon the direct path toward heaven and gain an eternal happiness (Matth. 16, 24).

This next section reader, have no fear of. If you have read thus far, you are certainly a lover of God and no servant of the devil. The following is an account of the triumph of Jesus and Mary over the devil and his subsequent horror at the salvation of us by God.

704. Lucifer and his infernal hosts were so over whelmed with pains and torments by the presence of the Lord and his blessed Mother, and with the fear of their impending ruin, that they would have felt greatly relieved to be allowed to cast themselves into the darkness of hell. As this was not permitted them, they fell upon one another and furiously fought with each other like hornets disturbed in their nest, or like a brood of vermin confusedly seeking some dark shelter. But their rabid fury was not that of animals, but that of demons more cruel than dragons. Then the haughty pride of Lucifer saw itself entirely vanquished and all his proud thoughts of setting his throne above the stars of heaven and drinking dry the waters of the Jordan put to shame (Is. 14, 13; Job 40, 18). How weak and annihilated was now he, who so often had presumed to overturn the whole earth! How downcast and confounded he, who had deceived so many souls by false promises and vain threats! How dismayed this unhappy one at the sight of the gibbet, where he had sought to place Mordecai! (Esther 7, 9) What horrid shame to see the true Esther, most holy Mary, asking for the rescue of her people and the downfall of the traitor and the chastisement of his pride! There our invincible Judith beheaded him (Judith 13, 10) ; there She trod upon his haughty neck. From now on, O Lucifer, I know that thy arrogance and pride is much greater than thy strength (Is. 16, 6). Instead of splendor now worms clothe thee about (Is. 14, 11), and rottenness envelops and consumes thy carrion corpse ! Thou, who hast afflicted the nations, art now more wounded r bound and oppressed than all the world. Thenceforward I do not fear thy counterfeit threats; I will no longer listen to thy wiles; for I see thee reduced, weakened and entirely helpless.

705. The time had now come for this ancient dragon to be vanquished by the Master of life. As this was to be the hour of his disillusionment, and as this poisonous asp was not to escape it by stopping his ears to the voice of the Enchanter (Ps. 57, 5), the Lord began to speak the seven words from his Cross, at the same time providing that Lucifer and his demons should understand the mysteries therein contained. For it was by this disclosure that the Lord wished to triumph over them, over sin and death, and despoil them of their tyrannous power over the human race. The Savior then pronounced the first word: "Father, forgive them, for they know not what they do!" (Luke 23, 34) By these words the princes of darkness came to the full conviction, that

Christ our Lord was speaking to the eternal Father, that He was his natural Son and the true God with Him and the Holy Ghost, that He had permitted death in his most sacred and perfect humanity, united to the Divinity for the salvation of the whole human race; that now He offered his infinitely precious merits for the pardon of the sins of all those children of Adam, who should avail themselves thereof for their rescue, not excepting even the wretches that crucified Him. At this discovery Lucifer and his demons were thrown into such fury and despair that they instantly wished to hurl themselves impetuously to the depths of hell and strained all their powers to accomplish it in spite of the powerful Queen.

Glorious Mysteries:

1st The Resurrection

An whole new body while the same physiognomy as before. An oneness not fully comprehensible by the mind before itself has resurrected.

The Ciudad states:

748. These were the occupations of the heavenly Queen during a part of the sabbath. At the approach of evening She again retired, leaving the Apostles now renewed in spirit and full of consolation and joy in the Lord, yet also full of grief for the Passion of their Master. In her retirement during this evening the great Lady contemplated the doings of the most holy soul of her Son after it left the sacred body. For from the first the blessed Mother knew that the soul of Christ, united to the Divinity, descended to limbo in order to release the holy Fathers from the subterranean prison, where they had been detained since the death of the first just man that had died in expectance of the advent of the Redeemer of the whole human race. In order to speak about this mystery, which is one of the articles of faith pertaining to the most sacred humanity of Christ our Lord, it seemed best to mention that which has been given me to understand about this limbo and its situation. I say then, that the diameter of the earth's sphere, passing through the centre from one surface to the other, measures two thousand, five hundred and two leagues; and from the surface to the centre, one thousand, two hundred and fifty-one leagues; and according to the diameter is to be calculated the circumference of this globe. In the centre is the hell of the damned, as in the heart of the earth. This hell is a chaotic cavern, which contains many darksome dwellings for diverse punishments, all of them dreadful and terrible. All of these together form a vast globe like a huge round jar, with an opening or mouth of vast expansion. In this horrible dungeon filled with confusion and torments were the demons and all the damned, and shall be there for all eternity, as long as God is God; for in hell there is no redemption (Matth. 25, 41).

749. To one side of hell is purgatory, where the souls of the just are purged and where they cleanse themselves, if they have not satisfied for their faults in this life, or have not departed from this earthly life entirely free from the defects incapacitating them for the beatific vision. This cavern is also large, but not so large as hell; and though there are severe punishments in purgatory, they have no connection with those of hell. To the other side is limbo with two different divisions: The one for the children, who die unbaptized and tainted only with original sin, without either good or bad works of their own election. The other served as a retreat for the just, who had already satisfied for their sins; for they could not enter heaven, nor enjoy the vision of God until the Redemption of man was accomplished and until Christ our Savior should open the gates of heaven closed by the sin of Adam (Ps. 23, 9). This cavern is likewise smaller than hell, and has no connection with it, nor are there in it the pains of the senses like in purgatory. For it was destined for the souls already cleansed in purgatory and implied only the absence of beatific vision or pain of privation; there also stayed all those who died in the state of grace until the death of the Redeemer. This is the place to which Christ's soul descended with the Divinity and which we refer to in saying that He descended into hell. For the word "hell" may be used to signify any of the infernal regions in the depths of the earth, though commonly we apply it only to the hell of the demons and the damned. This is the most notable meaning of this word, just as "heaven" ordinarily signifies the empyrean, the habitation of the saints, where they are to dwell forever, while the damned remain forever in hell. The other parts of hell have also the more particular names of purgatory and limbo. After the final judgment heaven and hell only are to be inhabited, since purgatory shall become unnecessary and since even the infants shall be transported to another dwelling place.

750. To this cavern of limbo then the most holy soul of Christ our Lord betook itself in the company of innumerable angels, who gave glory, fortitude and Divinity to their victorious and triumphant King. In accordance with his greatness and majesty they commanded the portals of this ancient prison to be opened, in order that the King of glory, powerful in battles and Lord of virtues, might find them unlocked and open at his entrance. At their command some of the rocks of the passage were rent and shattered; although this was not really necessary, since the King and his army were immaterial spirits. By the presence of the most holy Soul this obscure cavern was converted into a heaven and was filled with a wonderful splendor; and to the souls therein contained was imparted the clear vision of the Divinity. In one instant they passed from the state of long-deferred hope to the possession of glory, and from darkness to the inaccessible light, which they now began to enjoy. All of them recognized their true God and Redeemer, and gave him thanks and glory, breaking forth in canticles of praise saying: "The Lamb that was slain is worthy to receive power and Divinity, and wisdom, and strength, and honor, and glory and benediction. Thou hast redeemed us, Lord, in thy blood, out of every tribe, and tongue, and people, and nation; and hast made us to our God a kingdom and priests, and we shall reign on the earth (Apoc. 59, 12). Thine is, O Lord, the power, thine the reign, and thine is the glory of thy works." Then the Lord commanded the angels to bring all the souls in purgatory, and this was immediately done. As if in earnest of the human Redemption they were absolved then and

there by the Redeemer from the punishments still due to them, and they were glorified with the other souls of the just by the beatific vision. Thus on that day of the presence of the King were depopulated the prisonhouses of both limbo and purgatory.

751. But for the damned in hell this was a terrible day; because by the disposition of the Most High all of them were made to see and feel the descent of the Redeemer into limbo, and also the holy Fathers and the just were made witnesses of the terror caused by this mystery to the demons and the damned. The demons were yet terrorized and oppressed by the ruin which they had undergone on Mount Calvary, as related above; and when they heard (according to their manner of hearing and speaking) the voices of the angels advancing before their King to limbo, they were confounded and terrified anew. Like serpents pursued, they hid themselves and clung to the most remote caverns of hell. The damned were seized with confusion upon confusion, becoming still more deeply conscious of their aberration and of the loss of salvation, now secured to the just. As Judas and the impenitent thief had so recently and signally shared this misfortune, so their torments were greater; and the demons were the more highly incensed against them. Then and there the infernal spirits resolved to persecute and torment more grievously the Catholics, and chastise more severely those who should deny or repudiate the Catholic faith. For they concluded that these merited greater punishment than the infidels, to whom it is not preached.

752. Of all these mysteries and of other secrets, which I cannot mention, the great Lady of the world had a clear knowledge and vision from her retreat. Although this knowledge, in the higher parts of her being or in her soul where this knowledge originated, caused Her exquisite joy; yet She did not permit it to overflow in her virginal body, in her senses or inferior faculties, to which it should naturally have been communicated. On the contrary, when She felt that some of this joy overflowed to the inferior parts of her being, She besought the eternal Father to retard this overflow; for She did not wish to permit such enjoyment to her body, as long as that of her divine Son rested in the grave and was not yet glorified. Such a careful and faithful love was that of the blessed Mother toward her Son and Lord, that She strove to be a living, true and perfect image of the deified humanity in all respects. Attending thus minutely to the smallest particulars, She was rejoiced exceedingly in her soul, while She still felt the sorrows and depression of her body in imitation of the state of Christ our Savior. During this vision She composed songs of praise magnifying the mysteries of this triumph and the most loving and wise providence of the Redeemer, who as an affectionate Father and omnipotent King wished, in his own Person, to take possession of the new reign, given to Him by the Father, and who now rescued his subjects by his own presence in order that they might commence immediately to enjoy the reward merited for them. For these reasons, and others recognized by Her in this sacrament, She rejoiced and glorified the Lord as his Helper and as the Mother of the Conqueror.

755. The divine soul of Christ our Redeemer remained in limbo from half past three of Friday after noon, until after three of the Sunday morning following. During this hour He returned to the Sepulchre as the victorious Prince of the angels and of the saints, whom He had delivered

from those nether prisons as spoils of his victory and as an earnest of his glorious triumph over the chastised and prostrate rebels of hell. In the sepulchre were many angels as its guard, venerating the sacred body united to the Divinity. Some of them, obeying the command of their Queen and Mistress, had gathered the relics of the sacred blood shed by her divine Son, the particles of flesh scattered about, the hair torn from his divine face and head, and all else that belonged to the perfection and integrity of his most sacred humanity. On these the Mother of prudence lavished her solicitous care. The angels took charge of these relics, each one filled with joy at being privileged to hold the particles, which he was able to secure. Before any change was made, the body of the Redeemer was shown to the holy Fathers, in the same wounded, lacerated and disfigured state in which it was left by the cruelty of the Jews. Beholding Him thus disfigured in death, the Patriarchs and Prophets and other saints adored Him and again confessed Him as the incarnate Word, who had truly taken upon Himself our infirmities and sorrows (Is. 53, 4) and paid abundantly our debts, satisfying in his innocence and guiltlessness for what we ourselves owed to the justice of the eternal Father. There did our first parents Adam and Eve see the havoc wrought by their disobedience, the priceless remedy it necessitated, the immense goodness and mercy of the Redeemer. As they felt the effects of his copious Redemption in the glory of their souls, they praised anew the Omnipotent and Saint of saints, who had with such marvelous wisdom wrought such a salvation.

756. Then, in the presence of all those saints, through the ministry of those angels, were united to the sacred body all the relics, which they had gathered, restoring it to its natural perfection and integrity. In the same moment the most holy soul reunited with the body, giving it immortal life and glory. Instead of the winding-sheets and the ointments, in which it had been buried, it was clothed with the four gifts of glory, namely: with clearness, impassibility, agility and subtility (John 19, 40). These gifts overflowed from the immense glory of the soul of Christ into the sacred body. Although these gifts were due to it as a natural inheritance and participation from the instant of its conception, because from that very moment his soul was glorified and his whole humanity was united to the Divinity; yet they had been suspended in their effects upon the purest body, in order to permit it to remain passible and capable of meriting for us our own glory. In the Resurrection these gifts were justly called into activity in the proper degree corresponding to the glory of his soul and to his union with the Divinity. As the glory of the most holy soul of Christ our Savior is incomprehensible and ineffable to man, it is also impossible entirely to describe in our words or by our examples the glorious gifts of his deified body; for in comparison to its purity, crystal would be obscure. The light inherent and shining forth from his body so far exceeds that of the others, as the day does the night, or as many suns the light of one star; and all the beauty of creatures, if it were joined, would appear ugliness in comparison with his, nothing else being comparable to it in all creation.

757. The excellence of these gifts in the Resurrection were far beyond the glory of his Transfiguration or that manifested on other occasions of the kind mentioned in this history. For on these occasions He received it transitorily and for special purposes, while now He received it

in plenitude and forever. Through impassibility his body became invincible to all created power, since no power can ever move or change Him. By subtilty the gross and earthly matter was so purified, that it could now penetrate other matter like a pure spirit. Accordingly He penetrated through the rocks of the sepulchre without removing or displacing them, just as He had issued forth from the womb of his most blessed Mother. Agility so freed Him from the weight and slowness of matter, that it exceeded the agility of the immaterial angels, while He himself could move about more quickly than they, as shown in his apparitions to the Apostles and on other occasions. The sacred wounds, which had disfigured his body, now shone forth from his hands and feet and side so refulgent and brilliant, that they added a most entrancing beauty and charm. In all this glory and heavenly adornment the Savior now arose from the grave; and in the presence of the saints and Patriarchs He promised universal resurrection in their own flesh and body to all men, and that they moreover, as an effect of his own Resurrection, should be similarly glorified. As an earnest and as a pledge of the universal resurrection, the Lord commanded the souls of many saints there present to reunite with their bodies and rise up to immortal life. Immediately this divine command was executed, and their bodies arose, as is mentioned by saint Matthew, in anticipation of this mystery (Matthew 27, 52). Among them was saint Anne, saint Joseph and saint Joachim, and others of the ancient Fathers and Patriarchs, who had distinguished themselves in the faith and hope of the Incarnation, and had desired and prayed for it with greater earnestness to the Lord. As a reward for their zeal, the resurrection and glory of their bodies was now anticipated.

758. O how powerful and wonderful, how victorious and strong, appeared even now this Lion of Juda, the son of David! None ever woke from sleep so quickly as Christ from death (Ps. 3, 4). At his imperious voice the dry and scattered bones of the ancient dead were joined together, and the flesh, which had long ago turned to dust, was united to the bones, renewed their former life, and adorned by the gifts of glory communicated to it by the life-restoring soul. In one instant all these saints gathered around their Savior, more refulgent and brilliant than the sun, pure, transparent, beauteous and agile, fit to follow Him everywhere and by their own good fortune they now confirmed the prophecy of Job, that, in our own flesh and with our own eyes, and not with those of others, we shall see our Redeemer for our consolation (Job 19, 26). Of all these mysteries the great Queen of heaven was aware and She participated in them from her retreat in the Cenacle. In the same instant in which the most holy soul of Christ entered and gave life to his body the joy of her immaculate soul, which I mentioned in the fore going chapter as being restrained and, as it were, withheld, overflowed into her immaculate body. And this overflow was so exquisite in its effects, that She was transformed from sorrow to joy, from pain to delight, from grief to ineffable jubilation and rest. It happened that just at this time the Evangelist John, as he had done on the previous morning, stepped in to visit Her and console Her in her bitter solitude, and thus unexpectedly, in the midst of splendor and glory, met Her, whom he had before scarcely recognized on account of her overwhelming sorrow. The Apostle now beheld Her with wonder and deepest reverence and concluded that the Lord had risen, since his blessed Mother was thus transfigured with joy.

759. *In this new joy and under the divine influences of her supernatural vision the great Lady began to prepare Herself for the visit of the Lord, which was near at hand. While eliciting acts of praise, and in her canticles and prayers, She immediately felt within Her a new kind of jubilation and celestial delight, reaching far beyond the first joy, and corresponding in a wonderful manner to the sorrows and tribulations She had undergone in the Passion; and this new favor was different and much more exalted than the joys overflowing naturally from her soul into her body. Moreover, She perceived within Herself another, third and still more different effect, implying new divine favors. Namely, She felt infused into her being the heavenly light heralding the advent of beatific vision, which I will not here explain, since I have descanted on it in the first part (Part I, No. 620). I merely add here, that the Queen, on this occasion, received these divine influences more abundantly and in a more exalted degree ; for now the Passion of Christ had gone before and She had acquired the merits of this Passion. Hence the consolations from the hands of her divine Son corresponded to the multitude of her sorrows.*

760. *The blessed Mary being thus prepared, Christ our Savior, arisen and glorious, in the company of all the Saints and Patriarchs, made his appearance. The ever humble Queen prostrated Herself upon the ground and adored her divine Son; and the Lord raised Her up and drew Her to Himself. In this contact, which was more intimate than the contact with the humanity and the wounds of the Savior sought by Magdalen, the Virgin Mother participated in an extraordinary favor, which She alone, as exempt from sin, could merit. Although it was not the greatest of the favors She attained on this occasion, yet She could not have received it without failing of her faculties, if She had not been previously strengthened by the angels and by the Lord himself. This favor was, that the glorious body of the Son so closely united itself to that of his purest Mother, that He penetrated into it or She into his, as when, for instance, a crystal globe takes up within itself the light of the sun and is saturated with the splendor and beauty of its light. In the same way the body of the most holy Mary entered into that of her divine Son by this heavenly embrace; it was, as it were, the portal of her intimate knowledge concerning the glory of the most holy soul and body of her Lord. As a consequence of these favors, constituting higher and higher degrees of ineffable gifts, the spirit of the Virgin Mother rose to the knowledge of the most hidden sacraments. In the midst of them She heard a voice saying to Her: "My beloved, ascend higher!" (Luke 18, 10) By the power of these words She was entirely transformed and saw the Divinity clearly and intuitively, wherein She found complete, though only temporary, rest and reward for all her sorrows and labors. Silence alone here is proper, since reason and language are entirely inadequate to comprehend or express what passed in the blessed Mary during this beatific vision, the highest She had until then enjoyed. Let us celebrate this day in wonder and praise, with congratulations and loving and humble thanks for what She then merited for us, and for her exaltation and joy.*

761. *For some hours the heavenly Princess continued to enjoy the essence of God with her divine Son, participating now in his triumph as She had in his torments. Then by similar degrees She again descended from this vision and found Herself in the end reclining on the right arm of the*

most sacred humanity and regaled in other ways by the right hand of his Divinity (Cant. 2, 6). She held sweetest converse with her Son concerning the mysteries of his Passion and of his glory. In these conferences She was again inebriated with the wine of love and charity, which now She drank unmeasured from the original fount. All that a mere creature can receive was conferred upon the blessed Mary on this occasion; for, according to our way of conceiving such things, the divine equity wished to compensate the injury (thus I must call it, because I cannot find a more proper word), which a Creature so pure and immaculate had undergone in suffering the sorrows and torments of the Passion. For, as I have mentioned many times before, She suffered the same pains as her Son, and now in this mystery She was inundated with a proportionate joy and delight.

762. Then, still remaining in her exalted state, the great Lady turned to the holy Patriarchs and all the just, recognizing them and speaking to each in succession, praising the Almighty in his liberal mercy to each one of them. She was filled with an especial de light in speaking to her parents, saint Joachim and Anne, with her spouse, saint Joseph, with saint John the Bap tist, and with them She conversed more particularly than with the Patriarchs and Prophets and with the first parents, Adam and Eve. All of them prostrated themselves before the heavenly Lady, acknowledging Her as the Mother of the Redeemer of the world, as the cause of their rescue and the Coadjutrix of their Redemption. The divine wisdom impelled them thus to venerate and honor Her. But the Queen of all virtues and the Mistress of Humility prostrated Herself on the ground and revered the saints according to their due. This the Lord permitted because the saints, although they were inferior in grace, were superior in their state of blessedness, endowed with imperishable and eternal glory, while the Mother of grace was yet in mortal life and a pilgrim and had not as yet assumed the state of fruition. The presence of Christ our Savior continued during all the conference of Mary with the holy Fathers. The most blessed Mary invited all the angels and saints there present to praise the Victor over death, sin and hell. Whereupon all sang new songs, psalms, hymns of glory and magnificence, until the hour arrived, when the risen Savior was to appear in other places, as I shall relate in the following chapter.

2nd The Ascension

The time for faith from the Apostles began here. They would no longer see Him the way they were used to. Now His presents would only be Bread in form, Himself in substance.

The following passages I chose to paint the picture without overloading you reader. The truth is Jesus in this mystery with the patriarchs and prophets are in the final resurrection from the dead. Where we will die and our souls will bear the first resurrection then at the end of time, we will all be judged and resurrect the second or final time with Jesus, Mary and Joseph and all the rest of the saints.

The Ciudad states:

798. The most auspicious hour, in which the Only-begotten of the eternal Father, after descending from heaven in order to assume human flesh, was to ascend by his own power and in a most wonderful manner to the right hand of God, the Inheritor of his eternities, one and equal with Him in nature and infinite glory. He was to ascend, also, because He had previously descended to the lowest regions of the earth, as the Apostle says (Ephes. 4, 9), having fulfilled all that had been written and prophesied concerning his coming into the world, his Life, Death and the Redemption of man, and having penetrated, as the Lord of all, to the very centre of the earth. By this Ascension he sealed all the mysteries and hastened the fulfillment of his promise, according to which He was, with the Father, to send the Paraclete upon his Church after He himself should have ascended into heaven (John 16, 7). In order to celebrate this festive and mysterious day, Christ our Lord selected as witnesses the hundred and twenty per sons, to whom, as related in the foregoing chapter, He had spoken in the Cenacle. They were the most holy Mary, the eleven Apostles, the seventy-two disciples, Mary Magdalen, Lazarus their brother, the other Mary's and the faithful men and women making up the above mentioned number of one hundred and twenty.

799. With this little flock our divine Shepherd Jesus left the Cenacle, and, with his most blessed Mother at his side, He conducted them all through the streets of Jerusalem. The Apostles and all the rest in their order, proceeded in the direction of Bethany, which was less than half a league over the brow of mount Olivet. The company of angels and saints from limbo and purgatory followed the Victor with new songs of praise, although Mary alone was privileged to see them. The Resurrection of Jesus of Nazareth was already divulged throughout Jerusalem and Palestine. Although the perfidious and malicious princes and priests had spread about the false testimony of his being stolen by the disciples, yet many would not accept their testimony, nor give it any credit. It was divinely provided, that none of the inhabitants of the city, and none of the unbelievers or doubters, should pay any attention to this holy procession, or hinder it on its way from the Cenacle. All, except the one hundred and twenty just, who were chosen by the Lord to witness his Ascension into heaven, were justly punished by being prevented from noticing this wonderful mystery, and the Chieftain and Head of this procession remained in visible to them.

800. The Lord having thus secured them this privacy, they all ascended mount Olivet to its highest point. There they formed three choirs, one of the angels, another of the saints, and a third of the Apostles and faithful, which again divided into two bands, while Christ the Savior presided. Then the most prudent Mother prostrated Herself at the feet of her Son and, worshipping Him with admirable humility, She adored Him as the true God and as the Redeemer of the world, asking his last blessing. All the faithful there present imitated Her and did the same. Weeping and sighing, they asked the Lord, whether He was now to restore the kingdom of Israel (Acts 1, 6). The Lord answered, that this was a secret of the eternal Father and not to be made known to them; but, for the present, it was necessary and befitting, that they receive the

Holy Ghost and preach, in Jerusalem, in Samaria and in all the world, the mysteries of the Redemption of the world.

802. The most blessed Lady was raised up with her divine Son and placed at the right hand in fulfillment of what David said: "The Queen was at his right hand in vestments gilded by the splendors of his glory and surrounded by the variety of his gifts and graces in the sight of the ascending angels and saints" (Ps. 44, 10). In order that this astounding mystery may excite the devotion and enliven the faith of the faithful, and that it may draw them to magnify the Author of this extraordinary and inconceivable miracle, I again inform those who read of it, that, from the time in which the Most High commissioned me, and afterward repeatedly, through many years, expressly commanded me to write this history, He has revealed to me many diverse mysteries and great sacraments, both already written and yet to be written; for the exalted nature of this history demanded such a preparation and predisposition. I have not received all these revelations at once; for the limitation of a creature is not capable of such abundance. But in order that I might be enabled to write, new enlightenment was given me for each mystery in particular. The enlightenments concerning each were usually given to me on the feasts of the Christ our Lord and of the heavenly Lady. Especially the great sacrament of Mary's being raised to heaven with her divine Son at his Ascension and of her remaining at the same time in the Cenacle in a wonderful manner, was shown to me in several consecutive years on that feastday.

3rd The Descent of the Holy Spirit

The mystery in the Descent of the Holy Spirit is He entered them. So, did the Holy Spirit come from on high or straight from within? The center of Me is where the Spirit entered as though He had not come from on high but originated within me. Seeing He does this for the others within this total body, it is mysteriously true that He both originates from Us and still has His origin from on high.

The Ciudad states:

58. In the company of the great Queen of heaven, and encouraged by Her, the twelve Apostles and the rest of the disciples and faithful joyfully waited for the fulfillment of the promise of the Savior, that He would send them the Holy Ghost, the Consoler, who should instruct them and administer unto them all that they had heard in the teaching of their Lord (John 14, 26). They were so unanimous and united in charity, that during all these days none of them had any thought, affection or inclination contrary to those of the rest. They were of one heart and soul in thought and action. Although the election of saint Mathias had occurred, not the least movement or sign of discord arose among all those first-born children of the Church; yet this was a transaction, which is otherwise apt to arouse differences of opinion in the most excellently disposed; since each one is apt to follow his own insight and does not easily yield to the opinion

of others. But into this holy congregation no discord found entrance, because they were united in prayer, in fasting and in the expectation of the Holy Ghost, who does not seek repose in discordant and unyielding hearts. In order that it may be inferred, how powerful was this union in charity, not only for disposing them toward the reception of the Holy Ghost, but for overcoming and dispersing the evil spirits, I will say; that the demons, who since the death of the Savior had lain prostrate in hell, felt in themselves a new kind of oppression and terror, resulting from the virtues of those assembled in the Cenacle. Although they could not explain it to themselves, they perceived a new terrifying force, emanating from that place, and when they perceived the effects of the doctrine and example of Christ in the behavior of the disciples, they feared the ruin of their dominion.

59. The Queen of the angels, most holy Mary, in the plenitude of her wisdom and grace, knew the time and predestined hour for the sending of the Holy Ghost upon the apostolic college. When the days of Pentecost were about to be fulfilled (Act 2, 1), (which happened fifty days after the Resurrection of the Lord our Redeemer), the most blessed Mother saw, how in heaven the humanity (John 14,6) of the Word conferred with the eternal Father concerning the promised sending of the divine Paraclete to the Apostles, and that the time predetermined by his infinite wisdom for planting the faith and all his gifts in his holy Church, was at hand. The Lord also referred to the merits acquired by Him in the flesh through his most holy Life, Passion and Death, to the mysteries wrought by Him for the salvation of the human race and to the fact, that He was the Mediator, Advocate and Intercessor between the eternal Father and men, and that among them lived his sweetest Mother, in whom the divine Persons were so well pleased. He besought his Father also, that, besides bringing grace and the invisible gifts, the Holy Ghost appear in the world in visible form, that so the evangelical law might be honored before all the world; that the Apostles and faithful, who were to spread the divine truth, might be encouraged, and that the enemies of the Lord, who had in this life persecuted and despised Him unto the death of the Cross, might be filled with terror.

60. This petition of our Redeemer in heaven was supported on earth by most holy Mary in a manner befitting the merciful Mother of the faithful. Prostrate upon the earth in the form of a cross and in profoundest humility, She saw, how in that consistory of the blessed Trinity, the request of the Savior was favorably accepted, and how, to fulfill and execute it, the persons of the Father and the Son, as the Principle from which the Holy Ghost proceeded, decreed the active mission of the Holy Spirit ; for to these Two is attributed the sending of the third Person, because He proceeds from Both ; and the third Person passively took upon Himself this mission and consented to come into the world. Although all the three divine Persons and their operations spring from the same infinite and eternal will without any inequality; yet the same powers, which in all the Persons are indivisible and equal, have certain operations ad intra in each Person, which are not in the others and thus the understanding engenders in the Father, not in the Son, who is engendered; and the will breathes forth in the Father and the Son, and not in the Holy Ghost, who is breathed forth. On account of this reason the Father and the Son, as the

active Principle, are said to send the Holy Ghost ad extra, while to the Latter is attributed the being sent, as if in a passive manner.

61. On Pentecost morning the blessed Virgin Mary exhorted the Apostles, the disciples and the pious women, numbering about one hundred and twenty, to pray more fervently and renew their hopes, since the hour was at hand in which they were to be visited by the divine Spirit from on high. At the third hour (nine o'clock), when all of them were gathered around their heavenly Mistress and engaged in fervent prayer, the air resounded with a tremendous thunder and the blowing of a violent wind mixed with the brightness of fire or lightning, all centering upon the house of the Cenacle. The house was enveloped in light and the divine fire was poured out over all of that holy gathering (Acts 2, 2). Over the head of each of the hundred and twenty persons appeared a tongue of that same fire, in which the Holy Ghost had come, filling each one with divine influences and heavenly gifts and causing at one and the same time the most diverse and contrary effects in the Cenacle and in the whole of Jerusalem, according to the diversity of the persons affected.

62. In the most holy Mary these effects were altogether divine, and most wonderful in the sight of all the heavenly courtiers; for as regard us men, we are incapable of understanding and explaining them. The purest Lady was transformed and exalted in God; for She saw intuitively and clearly the Holy Ghost, and for a short time enjoyed the beatific vision of the Divinity. Of his gifts and divine influences She by Herself received more than all the rest of the saints. Her glory for that space of time, exceeded that of the angels and of the blessed. She alone gave to the Lord more glory, praise and thanksgiving than all the universe for the benefit of the descent of his Holy Spirit upon his Church and for his having pledged Himself so many times to send Him and through Him to govern it to the end of the world. The blessed Trinity was so pleased with the conduct of Mary on this occasion, that It considered Itself fully repaid and compensated for having created the world; and not only compensated, but God acted as if He were under a certain obligation for possessing such a peerless Creature, whom the Father could look upon as his Daughter, the Son as his Mother, and the Holy Ghost as his Spouse; and whom (according to our way of thinking) He was now obliged to visit and enrich after having conferred upon. Her such high dignity. In this exalted and blessed Spouse were renewed all the gifts and graces of the Holy Spirit, creating new effects and operations altogether beyond our capacity to understand.

63. The Apostles, as saint Luke says (Acts 2, 2), were also replenished and filled with the Holy Ghost; for they received a wonderful increase of justifying grace of a most exalted degree. The twelve Apostles were confirmed in this sanctifying grace and were never to lose it. In all of them, according to each one's condition, were infused the habits of the seven gifts: Wisdom, Understanding, Science, Piety, Counsel, Fortitude and Fear. In this magnificent blessing, as new as it was admirable in the world, the twelve Apostles were created fit ministers of the new Testament and founders of the evangelical Church for the whole world: for this new grace and blessing communicated to them a divine strength most efficacious and sweet, which inclined

them to practice the most heroic virtue and the highest sanctity. Thus strengthened they prayed, they labored willingly and accomplished the most difficult and arduous tasks, engaging in their labors not with sorrow or from necessity, but with the greatest joy and alacrity.

64. In all the rest of the disciples and the faithful, who received the Holy Ghost in the Cenacle, the Most High wrought proportionally and respectively the same effects, except that they were not confirmed in grace like the Apostles. According to the disposition of each the gifts of grace were communicated in greater or less abundance in view of the ministry they were to hold in the holy Church. The same proportion was maintained in regard to the Apostles; yet saint Peter and saint John were more singularly favored on account of the high offices assigned to them : the one to govern the Church as its head, and the other to attend upon and serve the Queen and Mistress of heaven and of earth, most holy Mary. The sacred text of saint Luke says, that the Holy Ghost filled the whole house in which this happy congregation was gathered (Acts 2, 7), not only because all of them were filled with the Holy Ghost and his admirable gifts, but because the house itself was filled with wonderful light and splendor. This plenitude of wonders and prodigies overflowed and communicated itself also to others outside of the Cenacle; for it caused diverse and various effects of the Holy Spirit among the inhabitants of Jerusalem and its vicinity. All those, who with some piety had compassionated our Savior Jesus in his Passion and Death, deprecating his most bitter torments and reverencing his sacred Person, were interiorly visited with new light and grace, which disposed them afterwards to accept the doctrine of the Apostles. Those that were converted by the first sermon of saint Peter, were to a great extent of the number of those who, by their compassion and sorrow at the death of the Lord, had merited for themselves such a great blessing. Others of the just who were in Jerusalem outside of the Cenacle, also felt great interior consolations, by which they were moved and predisposed by new effects of grace wrought in each one proportionately by the Holy Ghost.

65. Not less wonderful, although more hidden, were some contrary effects produced on that day by the Holy Ghost in Jerusalem. By the dreadful thunders and violent commotion of the atmosphere and the lightnings accompanying his advent, He disturbed and terrified the enemies of the Lord in that city, each one according to his own malice and perfidy. This chastisement was particularly evident in those who had actively concurred in procuring the death of Christ, and who had signalized themselves in their rabid fury against Him. All these fell to the ground on their faces and remained thus for three hours. Those that had scourged the Lord were suddenly choked in their own blood, which shot forth from their veins in punishment for shedding that of the Master. The audacious servant, who had buffeted the Lord, not only suddenly died, but was hurled into hell body and soul. Others of the Jews, although they did not die, were chastised with intense pains and abominable sicknesses. These disorders, consequent upon shedding the blood of Christ, descended to their posterity and even to this day continue to afflict their children with most horrible impurities. This chastisement became notorious in Jerusalem, although the priests and pharisees diligently sought to cover it up, just as they had tried to conceal the Resurrection of the Savior. As these events, however, were not so important, neither

the Apostles nor the Evangelists wrote about them, and in the confusion of the city the multitude soon forgot them.

66. The chastisement and terror extended also to the depths of hell, where the demons felt themselves seized with new confusion and oppression for three days, just as the Jews lay on the earth for three hours. During these three days Lucifer and his demons broke forth in fearful howlings, communicating new terror and confusion of torments to all the damned. O ineffable and powerful Spirit! The holy Church calls Thee the finger of God, because Thou proceedest from the Father and the Son, as the finger from the arm and the body; but on this occasion it was manifested to me, that Thou holdest the same infinite power with the Father and the Son. Through thy sovereign presence the heaven and the earth are moved by such opposite effects in all its inhabitants at one and the same time; but they are similar to those, that will happen at the last judgment. The saints and the just Thou fillest with thy grace, thy gifts and thy ineffable consolations; and the impious and the proud Thou chastisest and overweldest with confusion and pain. Truly I see here fulfilled what Thou sayest through the mouth of David; that Thou art a God of vengeance and workest freely, dealing out retribution to the wicked, in order that they may not glory in their unjust malice nor say in their heart that Thou failest in perception or judgment while reproving and chastising their sins (Ps. 93, 1).

67. Let the insipid of this world then understand, and let the foolish be warned, that the Most High knows the vain thoughts of men; that if He is liberal and most kind to the just, He is also rigid in punishing the impious and the wicked (Ps. 93, 11). It was befitting that the Holy Ghost should show Himself to be the one as well as the other on this occasion; for He proceeded from the incarnate Word, who had assumed human nature for the sake of men, who had died for their salvation, and had suffered ignominies and torments without opening his mouth or seeking retribution for those insults and offenses. In coming down into this world it was just that the Spirit should be zealous for the honor of that same incarnate Word; though He did not punish all his enemies, yet He indicated in the punishment of the most wicked, what all the others deserved, who, in their stubborn perfidy had despised Him, if by the respite allowed them, they did not return to truth in heartfelt penance. It was also befitting, that the few, who had received the Word and had followed Him as their Master and Redeemer, and those who were to preach his faith and doctrine, be rewarded and furnished with the proper means for establishing the Church and the evangelical law. The Apostle says, that leaving one's father and mother and uniting oneself with a wife (as also Moses had said), is a great sacrament in Christ and the Church (Gen. 2, 24; Ephes. 5, 32), because He descended from the bosom of the Father in order to unite Himself with it in his humanity. Since then Christ came down from heaven in order to be with his spouse, the Church, it follows that the Holy Ghost came down on account of the most holy Mary, who was not less his Spouse than Christ was of the Church, and who was not less beloved by Him than the Church was beloved of Christ.

INSTRUCTION WHICH THE GREAT QUEEN OF HEAVEN AND

OUR LADY GAVE ME-

68. *My daughter, in small esteem and thankfulness do the children of the Church hold this blessing of the Most High, by which, in addition to sending of his Son as their Master and Redeemer, He sent also the Holy Ghost into his Church. So great was the love, by which He sought to draw them to Himself, that, in order to make them sharers of his divine perfections, He sent them first the Son, who is wisdom (John 3, 16) and afterwards the Holy Ghost, who is love, so that all might be enriched in the manner in which they were capable. The divine Spirit, in coming for the first time upon the Apostles and the others gathered with them, intended it as a pledge and testimony, that He would confer the same favor on the rest of the children of the Church, of light and of the Gospel, and that He was ready to communicate his gifts to all, if all will dispose themselves toward receiving them. In witness to this truth the Holy Ghost came upon many of the faithful in visible form and with visible effects (Acts 8, 17; 10, 44; 11, 15), because they were truly faithful servants, humble and sincere, pure and ready of heart to receive Him. Also in our times He comes to many just souls, although not with such open manifestations, because it is neither necessary nor proper. The interior effects and gifts are all of the same nature, acting according to the disposition and state of the one who receives them.*

69. *Blessed is the soul which sighs and aspires after this blessing and seeks to participate in this divine fire, which enkindles, enlightens and consumes all that is terrestrial and carnal, which purifies and raises it up to a new existence, union and participation with God himself. This happiness, as thy true and loving Mother, I desire for thee, my daughter, and in order that thou mayest attain it in its fullness, I again exhort thee to prepare thy heart by seeking to preserve inviolable tranquility and peace in all that may happen to thee. The divine clemency wishes to raise thee to a habitation very exalted and secure, where the torments of thy spirit shall come to an end and whither the assaults neither of the world nor of hell can reach ; where in thy own repose the Lord shall rest and find in thee a worthy dwelling-place and a temple of his glory. Thou shalt not escape the attacks and temptations, directed against thee by the dragon with the most cunning astuteness ; but do thou live in continued wariness, lest thou be disturbed or disquieted in the interior of thy soul. Guard thy treasures in secret; enjoy the delights of the Lord, the sweet effects of his chaste love, the influences of his holy science; for in this regard He has singled thee out from many generations in utmost liberality.*

70. *Take heed then of thy calling and assure thyself, that the Most High offers thee anew the participation and communication of his divine Spirit and his gifts. Remember however, that when He confers them, He does not take away the freedom of thy will; for He ever leaves the election of good or evil to its free arbitrament. Hence, trusting in the divine favor, thou must efficaciously resolve to imitate me in the works shown to thee of my life and thou must never*

hinder the effects and the operations of the gifts of the Holy Spirit. In order that thou mayest understand better this my doctrine, I will explain to thee the effects of all his seven gifts.

71. The first one, which is the gift of Wisdom, fills the mind with the knowledge and the delight of divine things and moves the heart to a sincere love toward the practice and exercise of all that is good, all that is best, most perfect and agreeable in the eyes of the Lord. With this impulse thou must concur, yielding thyself entirely to the pleasure of his divine will and despising all that might hinder thee, no matter how pleasant it may seem to thy inclinations or alluring to thy appetite. Wisdom is aided by the second gift, that of Intellect, which gives special light to penetrate profoundly into the object presented to the understanding. With this gift thou must co-operate by diverting and turning aside thy attention and thoughts from all the bastard and foreign objects of knowledge, which the demon either by himself or through other creatures shall present to thy mind in order to distract it and prevent it from penetrating deeply into the truth of divine things. This kind of distraction greatly embarrasses the mind, for the two kinds of knowledge are incompatible with each other, and whenever the limited faculties of man are divided into their attention to many objects, they enter into them less and attend less, than if all their operations were riveted on one alone. In this is evident the truth of what the Gospel says: that no one can serve two masters (Matth. 6, 24). When the whole attention of the soul has thus been riveted on understanding the good, Fortitude, the third gift, is necessary, in order to execute resolutely all that the understanding has perceived as most holy, perfect and agreeable before the Lord. The difficulties and hindrances in the pursuit of the good are to be overcome by Fortitude, making the creature ready to suffer whatever labor or pain, in order not to be deprived of the true and highest Good it has come to know.

72. But it often happens, that natural ignorance and doubt added to temptation withhold the creature from following out the conclusions and consequences of the divine truth, and thus create hindrances in the execution of what is more perfect. Hence, against the false prudence of the flesh, God furnishes the fourth gift, that of Science, which gives light to distinguish between different kinds of good, teaches the most certain and secure way, and decides upon it, when necessary. To this is joined the gift of Piety, the fifth, which inclines the soul with sweet urgency to all that is truly pleasing and acceptable to the Lord and to what is of real spiritual benefit to the one executing it. It inclines the creatures to these things not through the natural passions, but by holy, perfect and virtuous motives. Then, in order that man may be guided by high prudence, the sixth gift, that of Counsel, supports his understanding, in order that he may act with precision and without temerity; weighing the means and taking counsel with himself and with others discreetly for gaining honest and holy ends by the selection of the proper means. To all these is added Fear, the last, which guards and sets the seal upon all of them. This gift inclines the heart to fly and avoid all that is imperfect, dangerous or alien to the virtues and perfections of the soul, thus serving as a wall of defense. It is necessary to understand the object and the manner of this holy Fear, lest it grow excessive and cause the creature to fear, where there is no occasion. Such has often happened to thee through the astuteness of the serpent,

when, under guise of holy Fear, the devil entangled thee in an inordinate liking for the blessings of the Lord. But by this instruction thou art now informed how thou must exercise in thee the gifts of the Most High and prepare thyself for them. I remind and admonish thee, that this science of holy Fear is the accompaniment of the favors communicated to thee by the Most High, and that it fills the soul with sweetness, peace and tranquility. It enables the creature properly to estimate and appreciate the gifts, which come from the powerful hand of the Almighty; neither are any of them unimportant, nor does this Fear hinder a proper estimate of these gifts. It induces the soul to give thanks with all its powers and to humiliate itself to the dust. In understanding these truths without error and in suppressing the cowardly fear of slaves, thou shalt be filled with filial Fear, which, as thy guiding star, will help thee to navigate securely in this ocean of tears.

4th The Assumption.

This Mystery is in light of Mary's sinlessness. She chose to die like her son, so to give us the example of Her Humility, and die of Loving God back all the way at the end of our Natural Lives. We look toward re-conception into the Immaculate Heart of Mary as the sure way to Jesus. Jesus told Nicodemus to be born again. "Shall one climb a second time into the Mother's Womb?" Nicodemus asks Jesus (John 3:4)

In demythologizing Luis Ponce de Leon from the illusions of the world to the truth about the fountain of youth, I shall include the translation of his Poem The Assumption translated by Longfellow; he was writing the following poem while he happen by chance to be one of the Spanish explorers of the new world. He was not looking for the fountain in Florida rather in The Assumption:

"Lady! thine upward flight
The opening heavens receive with joyful song:
Blest, who thy garments bright
May seize, amid the throng.
And to the sacred mount float peacefully along.
Bright angels are around thee.
They that have served thee from thy birth are there:
Their hands with stars have crowned thee;
Thou, — peerless Queen of air.
As sandals to thy feet the silver moon dost wear.
Celestial dove! so meek
And mild and fair! — oh, let thy peaceful eye
This thorny valley seek.
Where such sweet blossoms lie.

But where the sons of Eve in pain and sorrow sigh.
For if the imprisoned soul
Could catch the brightness of that heavenly way,
'T would own its sweet control
And gently pass away,
Drawn by its magnet power to an eternal day."

Translated by H. W. Longfellow

The Ciudad states:

804. In the investigation of these mysteries and special favors of the blessed Mother the reason why the Most High operated them, is quite a different thing from the cause of their being kept secret for so many centuries in the Church. In inquiring into the first, we must be guided by our knowledge of the divine power and of the love of God for his Mother, as well as by our knowledge of his desire of raising Her to a dignity above all other creatures. As men in their mortal flesh can never perfectly know the dignity of that Mother, nor her love, nor the love of her Son, or of the blessed Trinity, nor the merits and holiness conferred upon Her by the Almighty, their ignorance tends to set limits to the divine power in its operations. God did for Her all He could, and that was as much as He wished. But he communicated Himself to Her in such a special manner, as to become her Son of her substance, hence it necessarily follows, that in the order of grace He dealt with Her in an extraordinary manner, and as befitted no one else, not even the whole human race. Hence to Her were due not only extraordinary favors, benefits and blessings of the Almighty; but the rule of judging about them must be, that, after his own most holy humanity, nothing, that could in any manner redound to her glory and holiness, was denied Her.

732. And now, according to the decree of the divine will, the day was approaching in which the true and living Ark of the covenant was to be placed in the temple of the celestial Jerusalem, with a greater glory and higher jubilee than its prophetic figure was installed by Solomon in the sanctuary beneath the wings of the cherubim (III King 8, 8). Three days before the most happy Transition of the great Lady the Apostles and disciples were gathered in Jerusalem and in the Cenacle. The first one to arrive was saint Peter, who was transported from Rome by the hands of an angel. At that place the angel appeared to him and told him that the passing away of the most blessed Mary was imminent and that the Lord commanded him to go to Jerusalem in order to be present at that event. Thereupon the angel took him up and brought him from Italy to the Cenacle. Thither the Queen of the world had retired, somewhat weakened in body by the force of her divine love; for since She was so near to her end, She was subjected more completely to love's effects.

733. The great Lady came to the entrance of her oratory in order to receive the vicar of Christ our Savior. Kneeling at his feet She asked his blessing and said: "I give thanks and praise to the

Almighty, that He has brought to me the holy Father for assisting me in the hour of my death." Then came saint Paul, to whom the Queen showed the same reverence with similar tokens of her pleasure at seeing him. The Apostles saluted Her as the Mother of God, as their Queen and as Mistress of all creation; but with a sorrow equal to their reverence, because they knew that they had come to witness her passing away. After these Apostles came the others and the disciples still living. Three days after, they were all assembled in the Cenacle. The heavenly Mother received them all with profound humility, reverence and love, asking each one to bless Her. All of them complied, and saluted Her with admirable reverence. By orders of the Lady given to saint John, and with the assistance of saint James the less, they were all hospitably entertained and accommodated.

734. Some of the Apostles who had been transported by the angels and informed by them of the purpose of their coming, were seized with tenderest grief and shed abundant tears at the thought of losing their only protection and consolation. Others were as yet ignorant of their approaching loss, especially the disciples, who had not been positively informed by the angels, but were moved by interior inspirations and a sweet and forcible intimation of God's will to come to Jerusalem. They immediately conferred with saint Peter, desirous of knowing the occasion of their meeting; for all of them were convinced, that if there had been no special occasion, the Lord would not have urged them so strongly to come. The apostle saint Peter, as the head of the Church, called them all together in order to tell them of the cause of their coming, and spoke to the assembly: "My dearest children and brethren, the Lord has called and brought us to Jerusalem from remote regions not without a cause most urgent and sorrowful to us. The Most High wishes now to raise up to the throne of eternal glory his most blessed Mother, our Mistress, our consolation and protection. His divine decree is that we all be present at her most happy and glorious Transition. When our Master and Redeemer ascended to the right hand of his Father, although He left us orphaned of his most delightful presence, we still retained his most blessed Mother. As our light now leaves us, what shall we do? What help or hope have we to encourage us on our pilgrimage? I find none except the hope that we all shall follow Her in due time."

735. Saint Peter could speak no farther, because uncontrollable tears and sighs interrupted him. Neither could the rest of the Apostles answer for a long time, during which, amid copious and tenderest tears, they gave vent to the groans of their inmost heart. After sometime the vicar of Christ recovered himself and added: "My children, let us seek the presence of our Mother and Lady. Let us spend the time left of her life in her company and ask Her to bless us." They all betook themselves to the oratory of the great Queen and found Her kneeling upon a couch, on which She was wont to recline for a short rest. They saw Her full of beauty and celestial light, surrounded by the thousand angels of her guard.

736. The natural condition and appearance of her sacred and virginal body were the same as at her thirty-third year; for, as I have already stated, from that age onward it experienced no change. It was not affected by the passing years, showing no signs of age, no wrinkles in her

face or body, nor giving signs of weakening or fading, as in other children of Adam, who gradually fall away and drop from the natural perfection of early man or womanhood. This unchangeableness was the privilege of the most blessed Mary alone, as well because it consorted with the stability of her purest soul, as because it was the natural consequence of her immunity from the sin of Adam, the effects of which in this regard touched neither her sacred body nor her purest soul. The Apostles and disciples, and some of the other faithful, occupied her chamber, all of them preserving the utmost order in her presence. Saint Peter and saint John placed themselves at the head of the couch. The great Lady looked upon them all with her accustomed modesty and reverence and spoke to them as follows: "My dearest children, give permission to your servant to speak in your presence and to disclose my humble desires." Saint Peter answered that all listened with attention and would obey Her in all things; and he begged Her to seat Herself upon the couch, while speaking to them. It seemed to saint Peter that She was exhausted from kneeling so long and that She had taken that position in order to pray to the Lord, and that in speaking to them, it was proper She should be seated as their Queen.

737. But She, who was the Teacher of humility and obedience unto death, practiced both these virtues in that hour. She answered that She would obey in asking of them their blessing, and besought them to afford Her this consolation. With the permission of saint Peter She left the couch and, kneeling before the Apostle, said to him: "My lord, I beseech thee, as the universal pastor and head of the holy Church, to give me thy blessing in thy own and in its name. Pardon me thy handmaid for the smallness of the service I have rendered in my life. Grant that John dispose of my vestments, the two tunics, giving them to the two poor maidens, who have always obliged me by their charity." She then prostrated Herself and kissed the feet of saint Peter as the vicar of Christ, by her abundant tears eliciting not less the admiration than the tears of the Apostle and of all the bystanders. From saint Peter She went to saint John, and kneeling likewise at his feet, said: "Pardon, my son and my master, my not having fulfilled toward thee the duties of a Mother as I ought and as the Lord had commanded me, when from the Cross He appointed thee as my son and me as thy mother (John 19, 27). I humbly and from my heart thank thee for the kindness which thou hast shown me as a son. Give me thy benediction for entering into the vision and company of Him who created me."

738. The sweetest Mother proceeded in her leave-taking, speaking to each of the Apostles in particular and to some of the disciples; and then to all the assembly together; for there were a great number. She rose to her feet and addressed them all, saying: "Dearest children and my masters, always have I kept you in my soul and written in my heart. I have loved you with that tender love and charity, which was given to me by my divine Son, whom I have seen in you, his chosen friends. In obedience to his holy and eternal will, I now go to the eternal mansions, where I promise you as a Mother I will look upon you by the clearest light of the Divinity, the vision of which my soul hopes and desires in security. I commend unto you my mother, the Church, the exaltation of the name of the Most High, the spread of the evangelical law, the honor and veneration for the words of my divine Son, the memory of his Passion and Death, the

practice of his doctrine. My children, love the Church, and love one another with that bond of charity, which your Master has always inculcated upon you (John 13, 34). To thee, Peter, holy Pontiff, I commend my son John and all the rest."

739. The words of the most blessed Mary, like arrows of a divine fire, penetrated the hearts of all the Apostles and hearers, and as She ceased speaking, all of them were dissolved in streams of tears and, seized with irreparable sorrow, cast themselves upon the ground with sighs and groans sufficient to move to compassion the very earth. All of them wept, and with them wept also the sweetest Mary, who could not resist this bitter and well-founded sorrow of her children. After some time She spoke to them again, and asked them to pray with Her and for Her in silence, which they did. During this quietness the incarnate Word descended from heaven on a throne of ineffable glory, accompanied by all the saints and innumerable angels, and the house of the Cenacle was filled with glory. The most blessed Mary adored the Lord and kissed his feet. Prostrate before Him She made the last and most profound act of faith and humility in her mortal life. On this occasion the most pure Creature, the Queen of the heavens, shrank within Herself and lowered Herself to the earth more profoundly than all men together ever have or ever will humiliate themselves for all their sins. Her divine Son gave Her his blessing and in the presence of the courtiers of heaven spoke to Her these words : "My dearest Mother, whom I have chosen for my dwelling-place, the hour is come in which thou art to pass from the life of this death and of the world into the glory of my Father and mine, where thou shalt possess the throne prepared for thee at my right hand and enjoy it through all eternity. And since, by my power and as my Mother, I have caused thee to enter the world free and exempt from sin, therefore also death shall have no right or permission to touch thee at thy exit from this world. If thou wishest not to pass through it, come with Me now to partake of my glory, which thou hast merited."

740. The most prudent Mother prostrated Herself the feet of her Son and with a joyous countenance answered: "My Son and my Lord, I beseech Thee let thy mother and thy servant enter into eternal life by the common portal of natural death, like the other children of Adam. Thou, who art my true God, hast suffered death without being obliged to do so; it is proper that, as I have followed Thee in life, so I follow Thee also in death." Christ the Savior approved of the decision and the sacrifice of his most blessed Mother, and consented to its fulfillment. Then all the angels began to sing in celestial harmony some of the verses of the Canticles of Solomon and other new ones. Although only saint John and some of the Apostles were enlightened as to the presence of Christ the Savior, yet the others felt in their interior its divine and powerful effects; but the music was heard as well by the Apostles and disciples, as by many others of the faithful there present. A divine fragrance also spread about, which penetrated even to the street. The house of the Cenacle was filled with a wonderful effulgence, visible to all, and the Lord ordained that multitudes of the people of Jerusalem gathered in the streets as witnesses to this new miracle.

741. When the angels began their music, the most blessed Mary reclined back upon her couch or bed. Her tunic was folded about her sacred body, her hands were joined and her eyes fixed upon

her divine Son, and She was entirely inflamed with the fire of divine love. And as the angels intoned those verses of the second chapter of the Canticles: "Surge, propera, arnica mea," that is to say: "Arise, haste, my beloved, my dove, my beautiful one, and come, the winter has passed," etc., She pronounced those words of her Son on the Cross : "Into thy hands, O Lord, I commend my spirit." Then She closed her virginal eyes and expired. The sickness which took away her life was love, without any other weakness or accidental intervention of whatever kind. She died at the moment when the divine power suspended the assistance, which until then had counteracted the sensible ardors of her burning love of God. As soon as this miraculous assistance was withdrawn, the fire of her love consumed the life-humors of her heart and thus \caused the cessation of her earthly existence.

742. Then this most pure Soul passed from her virginal body to be placed in boundless glory, on the throne at the right hand of her divine Son. Immediately the music of the angels seemed to withdraw to the upper air; for that whole procession of angels and saints accompanied the King and Queen to the empyrean heavens. The sacred body of the most blessed Mary, which had been the temple and sanctuary of God in life, continued to shine with an effulgent light and breathed forth such a wonderful and unheard of fragrance, that all the bystanders were filled with interior and exterior sweet ness. The thousand angels of her guard remained to watch over the inestimable treasure of her virginal body. The Apostles and disciples, amid the tears and the joy of the wonders they had seen, were absorbed in admiration for some time, and then sang many hymns and psalms in honor of the most blessed Mary now departed. This glorious Transition of the great Queen took place in the hour in which her divine Son had died, at three o'clock on a Friday, the thirteenth day of August, she being seventy years of age, less the twenty-six days intervening between the thirteenth of August, on which She died, and the eighth of September, the day of her birth. The heavenly Mother had survived the death of Christ the Savior twenty-one years, four months and nineteen days; and his virginal birth, fifty-five years. This reckoning can be easily made in the following manner: when Christ our Savior was born, his virginal Mother was fifteen years, three months and seventeen days of age. The Lord lived thirty-three years and three months; so that at the time of his sacred Passion the most blessed Lady was forty-eight years, six months and seventeen days old ; adding to these another twenty-one years, four months and nineteen days, we ascertain her age as seventy years, less twenty-five or twenty-six days.

743. Great wonders and prodigies happened at the precious death of the Queen; for the sun was eclipsed (as I said above in No. 706) and its light was hidden in sorrow for some hours. Many birds of different kinds gathered around the Cenacle, and by their sorrowful clamors and groans for a while caused the bystanders themselves to weep. All Jerusalem was in commotion, and many of the inhabitants collected in astonished crowds, confessing loudly the power of God and the greatness of his works. Others were astounded and as if beside themselves. The Apostles and disciples with others of the faithful broke forth in tears and sighs. Many sick persons came who all were cured. The souls in purgatory were released. But the greatest miracle was that

three persons, a man in Jerusalem and two women living in the immediate neighborhood of the Cenacle, died in sin and impenitent in that same hour, subject to eternal damnation; but

**In figures as follows:*

Birth of Christ, 15 years, 3 months, 17 days.

Death of Christ, 33 years, 3 months, . . days.

48 years, 6 months, 17 days.

Death of Mary, 21 years, 4 months, 19 days.

Age at death, 69 years, 11 months, 5 or 6 days.

When their cause came before the tribunal of Christ, his sweetest Mother interceded for them and they were restored to life. They so mended their conduct, that afterwards they died in grace and were saved. This privilege was not extended to others that died on that day in the world, but was restricted to those three who happened to die in that hour in Jerusalem. What festivities were celebrated on that occasion in heaven I will describe in another chapter, lest heavenly things be mixed up with the sacred things of earth.

*INSTRUCTION WHICH THE GREAT QUEEN OF HEAVEN,
MOST HOLY MARY, GAVE ME.*

744. My daughter, besides what thou hast understood and written of my glorious Transition, I wish to inform thee of another privilege, which was conceded to me by my divine Son in that hour. Thou hast already recorded, that the Lord offered me the choice of entering into beatific vision either with or without passing through the portals of death. If I had preferred not to die, the Most High would have conceded this favor, because sin had no part in me, and hence also not its punishment, which is death. Thus it would also have been with my divine Son, and with a greater right, if He had not taken upon Himself the satisfaction of the divine justice for men through his Passion and Death. Hence I chose death freely in order to imitate and follow Him, as also I did during his grievous passion. Since I had seen my Son and true God die, I would not have satisfied the love I owe Him, if I had refused death, and I would have left a great gap in my conformity to and my imitation of my Lord the Godman, whereas He wished me to bear a great likeness to Him in his most sacred humanity. As I would thereafter never be able to make up for such a defect, my soul would not enjoy the plenitude of the delight of having died as did my Lord and God.

745. Hence my choosing to die was so pleasing to Him, and my prudent love therein obliged Him to such an extent, that in return He immediately conceded to me a singular favor for the benefit of the children of the Church and conformable to my wishes. It was this, that all those devoted to me, who should call upon me at the hour of death, constituting me as their Advocate in memory

of my happy Transition and of my desiring to imitate Him in death, shall be under my special protection in that hour, shall have me as a defense against the demons, as a help and protection, and shall be presented by me before the tribunal of his mercy and there experience my intercession. In consequence the Lord gave me a new power and commission and He promised to confer great helps of his grace for a good death and for a purer life on all those who in veneration of this mystery of my precious death, should invoke my aid. Hence I desire thee, my beloved daughter, from this day on to keep in thy inmost heart a devout and loving memory of this mystery, and to bless, praise, and magnify the Omnipotent, because He wrought such sacred miracles for me and for the mortals. By this solicitude thou wilt oblige the Lord and me to come to thy aid in that last hour.

746. And since death follows upon life and ordinarily corresponds with it, therefore the surest pledge of a good death is a good life; a life in which the heart is freed and detached from earthly love. For this it is, which in that last hour afflicts and oppresses the soul and which is like a heavy chain restraining its liberty and preventing it from rising above the things loved in this world. O my daughter! How greatly do mortals misunderstand this truth, and how far they err from it in their actions! The Lord gives them life in order that they may free themselves from the effects of original sin, so as to be unhampered by them at the hour of their death; and the ignorant and miserable children of Adam spend all their life in loading upon themselves new burdens and fetters, so that they die captives of their passions and in the tyranny of their hellish foes. I had no share in original sin and none of its effects had any power over my faculties; nevertheless I lived in the greatest constraint, in poverty and detached from earthly things, most perfect and holy; and this holy freedom I did indeed experience at the hour of my death. Consider then, my daughter, and be mindful of this living example; free thy heart more and more each day, so that with advancing years thou mayest find thyself more free, more detached and averted from visible things, and so that when the Spouse shall call thee to his nuptials, thou wilt not need to seek in vain the required freedom and prudence.

CHAPTER XX.

THE BURIAL OF THE SACRED BODY OF THE MOST BLESSED MARY, AND WHAT HAPPENED THEREAT.

747. In order that the Apostles, the disciples, and many others of the faithful might not be too deeply oppressed by sorrow, and in order that some of them might not die of grief caused by the passing away of the most blessed Mary, it was necessary that the divine power, by an especial providence, furnish them with consolation and dilate their heart for new influences in their incomparable affliction. For the feeling, that their loss was irretrievable in the present life, could not be repressed; the privation of such a Treasure could never find a recompense; and as

the most sweet, loving and amiable intercourse and conversation of their great Queen had ravished the heart of each one, the ceasing of her protection and company left them as it were without the breath of life. But the Lord, who well knew how to estimate the just cause of their sorrow, secretly upheld them by his encouragements and so they set about the fitting burial of the sacred body and whatever the occasion demanded.

748. Accordingly the holy Apostles, on whom this duty specially devolved, held a conference concerning the burial of the most sacred body of their Queen and Lady. They selected for that purpose a new sepulchre, which had been prepared mysteriously by the providence of her divine Son. As they remembered, that, according to the custom of the Jews at burial, the deified body of their Master had been anointed with precious ointments and spices and wrapped in the sacred burial cloths; they thought not of doing otherwise with the virginal body of his most holy Mother. Accordingly they called the two maidens, who had assisted the Queen during her life and who had been designated as the heiresses of her tunics, and instructed them to anoint the body of the Mother of God with highest reverence and modesty and wrap it in the winding-sheets before it should be placed in the casket. With great reverence and fear the two maidens entered the room, where the body of the blessed Lady lay upon its couch; but the refulgence issuing from it barred and blinded them in such a manner that they could neither see nor touch the body, nor even ascertain in what particular place it rested.

749. In fear and reverence still greater than on their entrance, the maidens left the room; and in great excitement and wonder they told the Apostles what had happened. They, not without divine inspiration, came to the conclusion, that this sacred Ark of the covenant was not to be touched or handled in the common way. Then saint Peter and saint John entered the oratory and perceived the effulgence, and at the same time they heard the celestial music of the angels, who were singing: "Hail Mary, full of grace, the Lord is with thee." Others responded: "A Virgin before childbirth, in childbirth and after childbirth." From that time on many of the faithful expressed their devotion toward the most blessed Mary in these words of praise; and from them they were handed down to be repeated by us with the approbation of the holy Church. The two holy Apostles, saint Peter and saint John, were for a time lost in admiration at what they saw and heard of their Queen; and in order to decide what to do, they sank on their knees, beseeching the Lord to make it known. Then they heard a voice saying: "Let not the sacred body be either uncovered or touched."

750. Having thus been informed of the will of God, they brought a bier, and, the effulgence having diminished somewhat, they approached the couch and with their own hands reverently took hold of the tunic at the two ends. Thus, without changing its posture, they raised the sacred and virginal Treasure and placed it on the bier in the same position as it had occupied on the couch. They could easily do this, because they felt no more weight than that of the tunic. On this bier the former effulgence of the body moderated still more, and all of them, by disposition of the Lord and for the consolation of all those present, could now perceive and study the beauty of that virginal countenance and of her hands. As for the rest, the omnipotence of God protected

this his heavenly dwelling, so that neither in life nor in death any one should behold any other part except what is common in ordinary conversation, namely, her most inspiring countenance, by which She had been known, and her hands, by which She had labored.

751. So great was the care and solicitude for his most blessed Mother, that in this particular He used not so much precaution in regard to his own body, as that of the most pure Virgin. In her Immaculate Conception He made Her like to Himself; likewise at her birth, in as far as it did not take place in the common and natural manner of other men. He preserved Her also from im pure temptations and thoughts. But, as He was man and the Redeemer of the world through his Passion and Death, He permitted with his own body, what He would not allow with Hers, as that of a woman, and therefore He kept her virginal body entirely concealed; in fact the most pure Lady during her life had Herself asked that no one should be permitted to look upon it in death; which petition He fulfilled. Then the Apostles consulted further about her burial. Their decision becoming known among the multitudes of the faithful in Jerusalem, they brought many candles to be lighted at the bier, and it happened that all the lights burned through that day and the two following days without any of the candles being consumed or wasted in any shape or manner.

752. In order that this and many other miracles wrought by the power of God on this occasion might become better known to the world, the Lord himself inspired all the inhabitants of Jerusalem to be present at the burial of his most blessed Mother, so that there was scarcely any person in Jerusalem, even of the Jews or the gentiles, who were not attracted by the novelty of this spectacle. The Apostles took upon their shoulders the sacred body and the tabernacle of God and, as priests of the evangelical law, bore the Propitiatory of the divine oracles and blessings in orderly procession from the Cenacle in the city to the valley of Josaphat. This was the visible accompaniment of the dwellers of Jerusalem. But besides this there was another invisible multitude, that of the courtiers of heaven. It was composed of the thousand angels of the Queen, continuing their celestial songs, which were heard by the Apostles and disciples and many others, and which sweetly continued for three days. In addition to these many other spirits had descended from heaven, namely, many thousands or legions of angels with the ancient Patriarchs and Prophets, among whom were saint Joachim, saint Anne, saint Joseph, saint Elisabeth and the Baptist and numerous other saints, who were sent by our Savior Jesus to assist at the exequies and burial of his most blessed Mother.

753. In the midst of this celestial and earthly accompaniment, visible and invisible, the Apostles bore along the sacred body, and on the way happened great miracles, which would take much time to relate. In particular all the sick, of which there were many of the different kinds, were entirely cured. Many of the possessed were freed from the demons; for the evil spirits did not dare to wait until the sacred body came near the persons thus afflicted. Greater still were the miracles of conversions wrought among many Jews and gentiles, for on this occasion were opened up the treasures of divine mercy, so that many souls came to the knowledge of Christ our Savior and loudly confessed Him as the true God and Redeemer, demanding Baptism. Many days thereafter the Apostles and disciples labored hard in catechizing and baptising those, who on

that day had been converted to the holy faith. The Apostles in carrying the sacred body felt wonderful effects of divine light and consolation, in which the disciples shared according to their measure. All the multitudes of the people were seized with astonishment at the fragrance diffused about, the sweet music and the other prodigies. They proclaimed God great and powerful in this Creature and in testimony of their acknowledgment, they struck their breasts in sorrow and compunction.

754. When the procession came to the holy sepulchre in the valley of Josaphat, the same two Apostles, saint Peter and saint John, who had laid the celestial Treasure from the couch onto the bier, with joyful reverence placed it in the sepulchre and covered it with a linen cloth, the hands of the angels performing more of these last rites than the hands of the Apostles. They closed up the sepulchre with a large stone, according to custom at other burials. The celestial courtiers returned to heaven, while the thousand angels of the Queen continued their watch, guarding the sacred body and keeping up the music as at her burial. The concourse of the people lessened and the holy Apostles and disciples, dissolved in tender tears, returned to the Cenacle. During a whole year the exquisite fragrance exhaled by the body of the Queen was noticeable throughout the Cenacle, and in her oratory, for many years. This sanctuary remained a place of refuge for all those that were burdened with labor and difficulties; all found miraculous assistance, as well in sickness as in hardships and necessities of other kind. After these miracles had continued for some years in Jerusalem, the sins of Jerusalem and of its inhabitants drew upon this city, among other punishments, that of being deprived of this inestimable blessing.

755. Having again gathered in the Cenacle, the Apostles came to the conclusion that some of them and of the disciples should watch at the sepulchre of their Queen as long as they should hear the celestial music, for all of them were wondering when the end of that miracle should be. Accordingly some of them attended to the affairs of the Church in catechizing and baptizing the new converts; and others immediately returned to the sepulchre, while all of them paid frequent visits to it during the next three days. Saint Peter and saint John, however, were more zealous in their attendance, coming only a few times to the Cenacle and immediately returning to where was laid the treasure of their heart. Nor were the irrational creatures missing at the exequies of the Mistress of the universe ; for as the sacred body arrived near the grave, innumerable large and small birds gathered in the air, and many animals and wild beasts rushed from the mountains toward the sepulchre, the ones singing sorrowfully the others emitting groans and doleful sounds and all of them showing grief in their movements as if mourning over the common loss. Only a few unbelieving Jews, more hardened than the rocks and more impious than the wild beasts failed to show sorrow at the death of their Restoratrix, as they had failed to do also at the death of their Redeemer and Master.

INSTRUCTION WHICH THE QUEEN OF HEAVEN, MOST HOLY MARY, GAVE ME.

756. My daughter, in commemorating my natural death and my burial, I wish that thou also die and be buried to all worldly things, and this is to be the fruit and the principal result of thy having known and written my life. Many times in the course of thy writing have I manifested to thee this as my desire and intimated it to thee as my will, lest thou waste this singular favor shown to thee by the Lord and by me. It is a foul offense in any Christian, if, after dying to sin and after being reborn in Christ by Baptism, knowing that the Lord died for him, he returns again to the same faults; and this will be a still greater wickedness in those souls, who are called by special grace to be the most dear friends of the Lord, as is the case with those, who for that very purpose dedicate and consecrate themselves to his closer service in religion, each one according to his condition and state.

757. In these souls the vices of the world cause horror in heaven itself, because the pride, the presumption, the haughtiness, the want of mortification, the anger, the covetousness, the conscious impurities and other wickedness in such souls force the Lord and the saints to withdraw from the sight of their monstrous distortion and rouse them to greater wrath and offense than the same sins in other souls. Therefore the Lord repudiates many who unrighteously bear the name of being his spouses and leaves them to their own bad counsels, because they have so disloyally broken the fidelity promised to God and to me in their vocation and profession. But if all souls must fear this terrible infidelity, consider well, my daughter, what abhorrence especially thou wouldst deserve in the sight of God, if thou wert guilty of such disloyalty. It is time that thou die to the visible things, and that thy body be buried in thy self-knowledge and self-abasement, while thy soul sink into the being of God. The days of thy life in this world are coming to a close; and I shall be the judge to execute the sentence of thy separation from life and from the world : thou needst not any more be seen with those who live in it, nor they with thee. The writing of my life should be for thee the seal of thy death to the world, as I have so often exhorted thee and as thou hast repeatedly and expressly promised me, with heartfelt tears.

758. I wish this to be the proof of my doctrine and of its efficacy ; do not permit it to be discredited in thee to my dishonor, but let heaven and earth perceive the force of its truth and of my example in thy works. For this thou must depend neither upon thy understanding nor upon thy will, and still less upon thy inclinations and passions, because all this for thee has come to a finish. Thy law must be the will of the Lord and my own, and the dictates of obedience. And in order that thou mayest never mistake what is in them the most holy, the most perfect and God-pleasing, the Lord has provided for thy direction in all things, lavishing upon thee his own care, mine, and that of the holy angels. Do not allege ignorance, pusillanimity, or weakness, nor much less, fear. Weigh thy obligation, estimate thy indebtedness, attend to the continual light; operate with the grace thou receivest, so that amid all these benefits there be no cross so heavy, no death so bitter, as shall not be deemed by thee very light and acceptable. In this consists all thy good, and in it is to be thy delight; since, if thou dost not succeed in dying to all things, besides that thy

path will be sown with thorns, thou shalt not reach the perfection thou desirest, nor the state to which the Lord calls thee.

759. If the world will not forget thee, do thou forget it; if it will not leave thee alone, remember that thou hast forsaken it, and that I have separated thee from it. If it follow thee, fly; if it flatter thee, despise it; if it condemn thee, suffer it ; and if it seek thee, let it not find thee except in so far as will be to the glory of the Most High. But as regards all the rest, thou must not any more bear it in mind, than the living remember the dead. Forget it just as the dead forget the living, and I desire that thou have no more intercourse with this world, than the dead have with the living. It will not seem extraordinary to thee, that in the beginning, in the middle and at the end of this history I repeat so often this doctrine, if thou ponder what depends upon thy practicing it. Consider, my dearest, what persecutions the devil has roused against thee in secret through the world and its inhabitants under different pretexts and appearances. If God has permitted them for the purpose of trying thee and for the exercise of his grace, it is proper, that, as far as thou are concerned, thou take it as a lesson and a warning. Remember that great is the treasure which thou carriest in a fragile vessel (II Cor. 2, 7), and that all hell conspires and rises up against thee. Thou livest in mortal flesh, surrounded and assailed by astute enemies. Be a Spouse of Christ my divine Son, and I shall be thy Mother and Instructress. Recognize, then, thy need and thy weakness, and correspond with me as a dearest daughter, as an obedient and perfect disciple in all things.

CHAPTER XXL

*THE SOUL OF THE MOST HOLY MARY ENTERS THE EMPY
REAN HEAVEN AND, IN IMITATION OF CHRIST OUR
REDEEMER, RETURNS TO RESUSCITATE HER SACRED
BODY; IN IT SHE AGAIN ASCENDS TO THE RIGHT HAND
OF THE LORD ON THE THIRD DAY.*

760. Of the glory and felicity of the saints in the beatific vision saint Paul says with Isaias (I Cor. 2, 9; Is. 64, 4), that neither have mortal eyes seen, nor ears heard, nor can it enter into the heart of man what God has prepared for those who love Him and who hope in Him. In accordance with this Catholic truth, we should not wonder at what is related of saint Augustine, the great light of the Church, that, in setting out to write a book on the glory of the blessed, he was visited by his friend, saint Jerome, who had just died and entered into the glory of the Lord, and was admonished by his visitor, that he would not be able to compass his design; since no tongue or pen of man could describe the least part of the blessings enjoyed by the saints in the beatific

vision. Such is the testimony of saint Jerome; and if through holy Scriptures we had no other information than that this glory is eternal, it would be beyond all our comprehension. For, however much of our intellect may expand, it will never comprehend eternity; and as this is infinite and boundless, it is inexhaustible and incomprehensible, how much soever it may be known and loved. Just as God, the Infinite and the Almighty, created all things, without being thereby exhausted, and even if He had created endless worlds ever anew, would remain still infinite and immutable; so also, although seen and enjoyed by countless saints, He will remain an infinite source of new knowledge and love; for in creation and in glory all creatures participate in Him only to a limited extent, each according to its condition, while He in Himself is without limitation or end.

761. If on this account the glory even of the least of the saints is ineffable, what shall we say of the glory of the most blessed Mary, since among the saints She is the most holy and She by Herself is more like to her Son than all the saints together, and since her grace and glory exceed those of all the rest, as those of an empress or sovereign over her vassals? This truth can and should be believed; but in mortal life it cannot be understood, or the least part of it be explained; for the inadequacy and deficiency of our words and expressions rather tend to obscure than to set forth its greatness. Let us in this life apply our labor, not in seeking to comprehend it, but in seeking to merit its manifestation in glory, where we shall experience more or less of this happiness according to our works.

762. Our Redeemer Jesus entered heaven conducting the purest soul of his Mother at his right hand. She alone of all the mortals deserved exemption from particular judgment ; hence for Her there was none ; no account was asked or demanded of Her for what She had received; for such was the promise that had been given to Her, when She was exempted from the common guilt and chosen as the Queen privileged above the laws of the children of Adam. For the same reason, instead of being judged with the rest, She shall be seated at the right hand of the Judge to judge with Him all the creatures. If in the first instant of her Conception She was the brightest Aurora, effulgent with the rays of the sun of the Divinity beyond all the brightness of the most exalted seraphim, and if afterwards She was still further illumined by the contact of the hypostatic Word, who derived his humanity from her purest substance, it necessarily follows that She should be his Companion for all eternity, possessing such a likeness to Him, that none greater can be possible between a Godman and a creature. In this light the Redeemer himself presented Her before the throne of the Divinity; and speaking to the eternal Father in the presence of all the blessed, who were ravished at this wonder, the most sacred humanity uttered these words: "Eternal Father, my most beloved Mother, thy beloved Daughter and the cherished Spouse of the Holy Ghost, now comes to take possession of the crown and glory, which We have prepared as a reward for her merit. She is the one who was born as the rose among thorns, untouched, pure and beautiful, worthy of being embraced by Us and of being placed upon a throne to which none of our creatures can ever attain, and to which those conceived in sin cannot aspire. This is our chosen and our only One, distinguished above all else, to whom We communicated our grace and our

perfections beyond the measure accorded to other creatures; in whom We have deposited the treasure of our incomprehensible Divinity and its gifts; who most faithfully preserved and made fruitful the talents, which We gave Her; who never swerved from our will, and who found grace and pleasure in our eyes. My Father, most equitous is the tribunal of our justice and mercy, and in it the services of our friends are, repaid in the most superabundant manner. It is right that to my Mother be given the reward of a Mother; and if during her whole life and in all her works She was as like to Me as is possible for a creature to be, let Her also be as like to Me in glory and on the throne of our Majesty, so that where holiness is in essence, there it may also be found in its highest participation."

763. This decree of the incarnate Word was approved by the Father and the Holy Ghost. The most holy soul of Mary was immediately raised to the right hand of her Son and true God, and placed on the royal throne of the most holy Trinity, which neither men, nor angels nor the seraphim themselves attain, and will not attain for all eternity. This is the most exalted and super-eminent privilege of our Queen and Lady, that She is seated on the throne with the three divine Persons and holds her place as Empress, while all the rest are set as servants and ministers to the highest King. To the eminence and majesty of that position, inaccessible to all other creatures, correspond her gifts of glory, comprehension, vision and fruition ; because She enjoys, above all and more than all, that infinite Object, which the other blessed enjoy in an endless variety of degrees. She knows, penetrates and understands much deeper the eternal Being and its in finite attributes ; She lovingly delights in its mysteries and most hidden secrets, more than all the rest of the blessed. Although between the glory of the divine Persons and that of the most holy Mary there is an infinite distance; for the light of the Divinity, as says the Apostle (I Tim. 6, 16), is inaccessible and in it alone dwells immortality and glory by essence; and though also the most holy soul of Christ without measure exceeds in its gifts those of his Mother; yet the great Queen surpasses inaccessibly all the saints in glory and has a likeness to that of Christ, which cannot be understood in this life, nor ever described.

764. Just as little can be explained the extra joy, which the blessed experienced on that day in singing the new songs of praise to the Omnipotent and in celebrating the glory of his Daughter, Mother and Spouse; for in Her He had exalted all the works of his right hand. Although to the Lord himself could come no new or essential glory, because He possessed and possesses it immutably infinite through all eternity; yet the exterior manifestations of his pleasure and satisfaction at the fulfillment of his eternal decrees were greater on that day, and from the throne a voice, as if of the eternal Father resounded, saying: "In the glory of our beloved and most loving Daughter all the pleasure of our holy will is fulfilled to our entire satisfaction. To all the creatures We have given existence, creating them out of nothing, in order that they may participate in our infinite goods and treasures according to the inclination and pleasure of our immense bounty. The very ones who were made capable of our grace and glory, have abused this blessing. Our cherished Daughter alone had no part in the disobedience and prevarication of the rest, and She has earned what the unworthy children of perdition have despised; and our

heart has not been disappointed in Her at any time or moment. To Her belong the rewards, which according to our conditional decree We had prepared for the disobedient angels and for their followers among men, if they had been faithful to their grace and vocation. She has recompensed Us for their falling away by her subjection and obedience; She has pleased Us in all her operations and has merited a seat on the throne of our Majesty."

765. On the third day after the most pure soul of Mary had taken possession of this glory never to leave it, the Lord manifested to the saints his divine will, that She should return to the world, resuscitate her sacred body and unite Herself with it, so that She might in body and soul be again raised to the right hand of her divine Son without waiting for the general resurrection of the dead. The appropriateness of this favor, its accordance with the others received by the most blessed Queen and with her super-eminent dignity, the saints could not but see; since even to mortals it is so credible, that even if the Church had not certified it, we would judge those impious and foolish, who would dare deny it. But the blessed saw it with greater clearness, together with the determined time and hour as manifested to them in God himself. When the time for this wonder had arrived, Christ our Savior himself descended from heaven bringing with Him at his right hand the soul of his most blessed Mother and accompanied by many legions of the Angels, the Patriarchs and ancient Prophets. They came to the sepulchre in the valley of Josaphat, and all being gathered in sight of the virginal temple, the Lord spoke the following words to the saints.

766. "My Mother was conceived without stain of sin, in order that from Her virginal substance I might stainlessly clothe Myself in the humanity in which I came to the world and redeemed it from sin. My flesh is her flesh; She co-operated with Me in the works of the Redemption; hence I must raise Her, just as I rose from the dead, and this shall be at the same time and hour. For I wish to make Her like Me in all things." All the ancient saints of the human race then gave thanks for this new favor in songs of praise and glory to the Lord. Those that especially distinguished themselves in their thanks giving were our first parents Adam and Eve, saint Anne, saint Joachim and saint Joseph, as being the more close partakers in this miracle of his Omnipotence. Then the purest soul of the Queen, at the command of the Lord, entered the virginal body, reanimated it and raised it up, giving it a new life of immortality and glory and communicating to it the four gifts of clearness, impassibility, agility and subtlety, corresponding to those of the soul and overflowing from it into the body.

767. Endowed with these gifts the most blessed Mary issued from the tomb in body and soul, without raising the stone cover and without disturbing the position of the tunic and the mantle that had enveloped her sacred body. Since it is impossible to describe her beauty and refulgent glory, I will not make the attempt. It is sufficient to say, that just as the heavenly Mother had given to her divine Son in her womb the form of man, pure, unstained and sinless, for the Redemption of the world, so in return the Lord, in this resurrection and new regeneration, gave to Her a glory and beauty similar to his own. In this mysterious and divine interchange each One did what was possible: most holy Mary engendered Christ, assimilating Him as much as

possible to Herself, and Christ resuscitated Her, communicating to Her of his glory as far as She was capable as a creature.

768. Then from the sepulchre was started a most solemn procession, moving with celestial music through the regions of the air and toward the empyrean heaven. This happened in the hour immediately after midnight, in which also the Lord had risen from the grave; and therefore not all of the Apostles were witness of this prodigy, but only some of them, who were present and watching at the sepulchre. The saints and angels entered heaven in the order in which they had started; and in the last place came Christ our Savior and at his right hand the Queen, clothed in the gold of variety (as David says Ps. 44, 10), and so beautiful that She was the admiration of the heavenly court. All of them turned toward Her to look upon Her and bless Her with new jubilee and songs of praise. Thus were heard those mysterious eulogies recorded by Solomon: Come, daughters of Sion, to see your Queen, who is praised by the morning stars and celebrated by the sons of the Most High. Who is She that comes from the desert, like a column of all the aromatic perfumes? Who is She, that rises like the aurora, more beautiful than the moon, elect as the sun, terrible as many serried armies? Who is She that comes up from the desert resting upon her Beloved and spreading forth abundant delights? (Cant. 3, 6-9; 8, 5). Who is She in whom the Deity itself finds so much pleasure and delight above all other creatures and whom He exalts above them all in the heavens! O novelty worthy of the infinite Wisdom! O prodigy of his Omnipotence, which so magnifies and exalts Her !

769. Amid this glory the most blessed Mary arrived body and soul at the throne of the most blessed Trinity. And the three divine Persons received Her on it with an embrace eternally undissoluble. The eternal Father said to Her : "Ascend higher, my Daughter and my Dove." The incarnate Word spoke: "My Mother, of whom I have received human being and full return of my work in thy perfect imitation, receive now from my hand the reward thou hast merited." The Holy Ghost said : "My most beloved Spouse, enter into the eternal joy, which corresponds to the most faithful love; do Thou now enjoy thy love without solicitude ; for past is the winter of suffering for Thou hast arrived at our eternal embraces." There the most blessed Mary was absorbed in the contemplation of the three divine Persons and as it were overwhelmed in the boundless ocean and abyss of the Divinity, while the saints were filled with wonder and new accidental delight. Since, at the occasion of this work of the Omnipotent happened other wonders, I shall speak of them as far as possible in the following chapter.

INSTRUCTION WHICH THE QUEEN OF HEAVEN, MOST HOLY MARY, GAVE ME.

770. My daughter, lamentable and inexcusable is the ignorance of men in so knowingly forgetting the eternal glory, which God has prepared for those who dispose themselves to merit it. I wish that thou bitterly bewail and deplore this pernicious forgetfulness; for there is no doubt, that whoever willfully forgets the eternal glory and happiness is in evident danger of losing it. No one is free from this guilt, not only because men do not apply much labor or effort

in seeking and retaining the remembrance of this happiness; but they labor with all their powers in things that make them forget the end for which they were created. Undoubtedly this forgetfulness arises from their entangling themselves in the pride of life, the covetousness of the eyes, and the desires of the flesh (John 2, 16); for employing therein all the forces and faculties of their soul during the whole time of their life, they have no leisure, care or attention for the thoughts of eternal felicity. Let men acknowledge and confess, whether this recollection costs them more labor than to follow their blind passions, seeking after honors, possessions or the transitory pleasures, all of which have an end with this life, and which, after much striving and labor, many men do not, and can never attain.

771. How much easier is it for mortals to avoid such perversity, especially for the children of the Church, since they have at hand the easy means of faith and hope for attaining the truth! Even if to gain eternal happiness were as difficult to obtain as honors and riches and other apparent advantages, it would be very foolish to labor as much for the false as for the true advantages for eternal punishment as for eternal glory. This abominable foolishness thou wilt perceive and bewail with tears, my daughter, if thou wilt consider the world in which thou livest: how it is disturbed by wars and discords; how many unhappy ones it contains, who seek death in exchange for a short and vain honor, vengeance and other most vile advantages, while they do not think or care for eternal life than irrational animals. It would be a blessing for them if like animals they could end altogether with the temporal death; but as the most of them act against justice, and others, who still seek to be just, live in forgetfulness of their end, the ones as well as the others incur the eternal death.

772. This is a sorrow beyond all sorrows, and a misfortune without equal and without remedy. Afflict thy self, lament and grieve without consolation over this ruin of so many souls bought by the blood of my divine Son. I assure thee, my dearest, that, if men would not make themselves so unworthy of it, my charity would urge me, in the celestial glory where thou knowest me to be, to send forth a voice through the whole world exclaiming: "Mortal and deceived men, what are you doing? For what purpose are you living? Do you realize what it is to see God face to face, and to participate in his eternal glory and share his company? Of what are you thinking? Who has thus disturbed and fascinated your judgment? What will you seek, if once you have lost this true blessing and happiness, since there is no other? The labor is short, the reward is infinite glory, and the punishment is eternal."

773. In connection with this sorrow, which I am trying to excite in thee, seek to labor assiduously in order to evade the danger. A living example thou hast in my life, which was a continual suffering such as thou hast known; but when I came to my reward all of it seemed as nothing, and I forgot it as if it Had not occurred. Resolve, my dear, to follow me in my labor; and though thy labor seem to exceed that of all the mortals, look upon it as most insignificant; let nothing seem to thee difficult or hard, or bitter, even to passing through fire and sword. Extend thy hand to great things, and shield thy domestics, the senses, with double vestments (Prov. 31, 19, 21), against hardships and sufferings to the utmost of their powers. At the same time I wish thee to be

free from another error, that of men who say: let us secure salvation: greater or less glory does not matter; we shall all be together in that life. By this false principle, my daughter, eternal life is not made secure, but rather put at hazard ; since it arises from great foolishness and want of divine love. Who seeks to make such a bargain with God, offends Him, and tempts Him to permit such souls to live in continued danger of perdition. Human weakness always tends to do less good than it desires to do; and when this desire is small, then it will execute very little, and hence risks losing all.

774. He who contents himself with the mediocre or lowest in virtue, always leaves in his will and in his inclinations an opening for earthly affections and love of the passing things. Such an opening is contrary to divine love and therefore unavoidably causes the loss of the latter and the ascendancy of the former. When the creature resolves to love God from all its heart and with all its powers, as He commands, God overlooks its human defects and shortcomings, and is pleased with their resolve to reap the highest rewards. But to despise them or willfully undervalue them shows not the love of children or of true friends, but the base fear of slaves, who are content to live and be let alone. If the saints could return to merit some additional degree of glory by suffering all torments to the day of judgment, they would doubtlessly return; because they have a true and perfect knowledge of the value of the reward and they love God with a perfect charity. It is not proper that this privilege be granted to the saints; but it was conceded to me, as thou hast recorded in this history; and my example confirms this truth. It also reproves the foolishness of those, who, in order to avoid suffering and the cross of Christ, are looking for a curtailed reward, one which is contrary to the inclination of God's goodness and contrary to his desire of seeing souls multiply their merits and gain copious rewards in the eternal felicity.

5th The Coronation of Mary Queen of Heaven, Earth and All Grace.

This was the Crowning after her arrival into Heaven in both Body and Soul in the Final Resurrection from the dead. We are among Mary's children and are crowned together with Her while this crowning is continually taking place eternally even though it be only one particular event.

Let us recall the section from the Ciudad for the 4th Joyful mystery where she speaks of the 2nd foundation stone of Heavenly Jerusalem (which is the Blessed Mother Herself bodily), sapphire with little gold atoms. Let us go into these mysteries to have Jesus and Mary quiet the tormenting anxieties of this generation!

The Ciudad states:

775. *When Christ Jesus the Savior took leave of his disciples in order to enter upon his suffering, He told them not to be disturbed in their hearts on account of the things He had told them; because in the house of his Father, which is eternal happiness, there are many mansions. He further assured them, that there was room and reward for all, although the merits and their good works be diverse and that no one should be disturbed in his peace and hope, though he should see others more favored or advanced ; because in the house of God there are many grades and many dwellings, in which each one shall be content with what shall belong to him without envy; for this is one of the great blessings of that eternal felicity. I have said that most blessed Mary was assigned to the supreme position and state on the throne of the most blessed Trinity. Many times have I expressed myself in these terms in order to point out great sacraments and similar terms are used by the saints and by the sacred scriptures themselves (Apoc. 1, 4; 3, 21). Although no other argument is really necessary, nevertheless, for those who have not such a deep insight, I will say that God, as He is the purest Spirit and at the same time infinite, immense, incomprehensible, has no need of a material throne or seat; for He fills all creation and is present in all creatures; He is comprehended or circumscribed by none, but He himself comprehends and encompasses all things. The saints do not see God with corporal eyes, but with those of the soul; but as they see Him in some certain location (in order to adapt ourselves to our terrestrial and material ways of thinking and speaking) we say that He is upon the royal throne of the most blessed Trinity, though in reality He has his glory within Himself and communicates it to his saints. But I do not wish to deny, that the most sacred humanity of Christ our Savior and of his most blessed Mother holds a place supereminent over all the saints; and that among the blessed, who are in heaven with body and soul, there will be some kind of order in their relative position nearer or farther from Christ our Lord and the Queen; but here is not the place to inquire into the manner into which this arrangement shall be made in heaven.*

776. *We call that the throne of the Divinity, from which God manifests Himself to the saints as the principal cause of their glory and as the infinite, eternal God, independent of all things and on whose will all creatures depend, from which He manifests Himself as the Lord, as the King, as the Judge and Master of all that is in existence. This dignity Christ the Redeemer possesses, in as far as He is God, essentially, and as far as He is man, through the hypostatic union, by which He communicates his Godhead to the humanity. Hence in heaven He is the King, the Lord and supreme Judge; and the saints, though their glory exceeds all human calculation, are as servants and inferiors of this inaccessible Majesty. In this the most holy Mary participates in a degree next inferior and in a manner otherwise ineffable and proportionate to a mere creature so closely related to the God-man; and therefore She assists forever at the right hand of her Son as Queen (Ps. 44, 10), Lady and Mistress of all creation, her dominion extending as far as that of her divine Son, although in a different manner.*

777. *After placing the most blessed Mary on this exalted and supereminent throne, the Lord declared to the courtiers of heaven all the privileges She should enjoy in virtue of this participation in his majesty. The Person of the eternal Father, as the first principle of all things,*

speaking to the angels and saints, said to them: "Our Daughter Mary was chosen according to our pleasure from amongst all creatures, the first one to delight Us, and who never fell from the title and position of a true Daughter, such as We had given Her in our divine mind; She has a claim on our dominion, which We shall recognize by crowning Her as the legitimate and peerless Lady and Sovereign." The incarnate Word said: "To my true and natural Mother belong all the creatures which were created and redeemed my Me; and of all things over which I am King, She too shall be the legitimate and supreme Queen." The Holy Ghost said: "Since She is called my beloved and chosen Spouse, She deserves to be crowned as Queen for all eternity."

778. Having thus spoken the three divine Persons placed upon the head of the most blessed Mary a crown of such new splendor and value, that the like has been seen neither before nor after by any mere creature. At the same time a voice sounded from the throne saying: "My Beloved, chosen among the creatures, our kingdom is Thine; Thou shalt be the Lady and the Sovereign of the seraphim, of all the ministering spirits, the angels and of the entire universe of creatures. Attend, proceed and govern prosperously over them, for in our supreme consistory We give Thee power, majesty and sovereignty. Being filled with grace beyond all the rest, Thou hast humiliated Thyself in thy own estimation to the lowest place; receive now the supreme dignity deserved by Thee and, as a participation in our Divinity, the dominion over all the creatures of our Omnipotence. From thy royal throne to the centre of the earth Thou shalt reign; and by the power We now give Thee Thou shalt subject hell with all its demons and inhabitants. Let all of them fear Thee as the supreme Empress and Mistress of those caverns and dwelling-places of our enemies. In thy hands and at thy pleasure We place the influences and forces of the heavens, the moisture of the clouds, the growths of the earth; and of all of them do Thou distribute according to thy will, and our own will shall be at thy disposal for the execution of thy wishes. Thou shalt be the Empress and Mistress of the militant Church, its Protectress, its Advocate, its Mother and Teacher. Thou shalt be the special Patroness of the Catholic countries; and whenever they, or the faithful, or any of the children of Adam call upon Thee from their heart, serve or oblige Thee, Thou shalt relieve and help them in their labors and necessities. Thou shalt be the Friend, the Defender and the Chieftainess of all the just and of our friends; all of them Thou shalt comfort, console and fill with blessings according to their devotion to Thee. In view of all this We make Thee the Depositary of our riches, the Treasurer of our goods; we place into thy hands the helps and blessings of our grace for distribution; nothing do We wish to be given to the world, which does not pass through thy hands ; and nothing do We deny, which Thou wishest to concede to men. Grace shall be diffused in thy lips for obtaining all that Thou wishest and ordainest in heaven and on earth, and everywhere shall angels and men obey Thee; because whatever is ours shall be thine, just as Thou hast always been ours; and Thou shalt reign with Us forever."

779. In the execution of this decree and privilege con ceded to the Mistress of the world, the Almighty commanded all the courtiers of heaven, angels and men, to show Her obedience and recognize Her as their Queen and Lady. There was another mystery concealed in this wonder,

namely, it was a recompense for the worship and veneration, which, as is clear from this history, the most blessed Mary, notwithstanding that She was the Mother of God, full of grace and holiness above the angels and saints, had bestowed upon the saints during her mortal pilgrimage. Although during the time when they were comprehensors and She yet a pilgrim, it was for her greater merit, that She should humble Herself beneath them all according to the ordainment of the Lord; yet now, when She was in possession of the kingdom, it was just, that She should be venerated, worshipped and extolled by them as her inferiors and vassals. This they also did in that most blessed state, in which all things are reduced to their proper proportion and order. Both the angelic spirits and the blessed souls, while rendering their adoration to the Lord with fear and worshipful reverence, rendered a like homage in its proportion to his most blessed Mother; and the saints who were there in their bodies prostrated themselves and gave bodily signs of their worship. All these demonstrations at the coronation of the Empress of heaven redounded wonderfully to her glory, to the new joy and jubilee of the saints and to the pleasure of the most blessed Trinity. Altogether festive was this day, and it produced new accidental glory in all the heavens. Those that partook more especially therein were her most fortunate spouse saint Joseph, saint Joachim and Anne and all the other relatives of the Queen, together with the thousand angels of her guard.

780. Within the glorious body of the Queen, over her heart, was visible to the saints a small globe or monstrance of singular beauty and splendor, which particularly roused and rouses their admiration and joy. It was there in testimony and reward of her having afforded to the sacramental Word an acceptable resting place and sanctuary, and of her having received holy Communion so worthily, purely and holily, without any defect or imperfection, and with a devotion, love and reverence attained by none other of the saints. In regard to the other rewards and crowns corresponding to her peerless works and virtues, nothing that can be said could give any idea; and therefore I refer it to the beatific vision, where each one shall perceive them in proportion as his doings and his devotion shall have merited. In the foregoing chapter I mentioned that the Transition of our Queen happened on the thirteenth of August, while her Resurrection, Assumption and Coronation happened on Sunday the fifteenth, on the day in which it is celebrated in the Church. Her sacred body remained in the sepulchre thirty-six hours, just as the body of her divine Son; for her Transition and her Resurrection took place in the same hours of the day. According to the computation given above, I advert that this miracle happened in the year of our Lord fifty-five, which had advanced as many days as intervene between the Nativity of the Lord and the fifteenth of August.

781. We have left the great Lady at the right hand of her divine Son, reigning through all the ages of eternity. We now return to the Apostles and disciples, who in flowing tears surrounded the sepulchre of Mary in the valley of Josaphat. Saint Peter and saint John, who had been the most constant in their attendance, noticed that the celestial music had ceased; for they failed to hear it on the third day. Partly enlightened by the Holy Ghost, they conjectured that the most pure Mother had arisen and had entered heaven, body and soul, like her divine Son. They

conferred about this matter and came to the conclusion that so it must be; and saint Peter, as the head of the Church, decided that such a wonderful fact should be ascertained as far as possible and made known to those who had witnessed her death and burial. For this purpose, on the same day, he called together the Apostles, disciples and the other faithful at the sepulchre. He told them of his reasons for the conjecture now in the mind of all and the reasons for manifesting the truth of this wonder to the Church, namely, that it should be revered in the coming ages and would redound to the glory of the Lord and of his most blessed Mother. All approved of the decision of the vicar of Christ and at his order immediately removed the stone, which closed the sepulchre. This being done, they saw the grave despoiled of the sacred body of the Queen of heaven and the tunic in the same position as when it had covered her, showing that it must have passed through the tunic and the stone of the sepulchre without disturbing any part of them. Saint Peter took out the tunic and the mantle and, with all the others, venerated it, as they were now certain of the Resurrection and Assumption of the blessed Mother into heaven. In mixed joy and sorrow they wept sweet tears at this prodigy and sang psalms and hymns of praise and glory to the Lord and his most blessed Mother.

782. In their affectionate wonder all of them remained looking at the sepulchre, spellbound, until the angel of the Lord descended and manifested himself to them, saying: "Ye men of Galilee, why are you astounded and tarry here? Your and our Queen now lives body and soul in heaven and reigns in it forever with Christ. She sends me to confirm you in this truth, and in her name I tell you that She recommends to you anew the Church, the conversion of souls, and the spread of the Gospel. She desires to tell you that you now return to your ministry, with which you were charged, and that from her throne She will take care of you." At this message the Apostles were consoled; they experienced her protection in their wanderings, and much more in the hour of their martyrdom; for to each of them did She appear in that hour to present their souls to the Lord. Other particulars concerning the Transition and Resurrection of the most blessed Mary were not made known to me for record here; nor have I during the whole course of this heavenly history had any choice of saying except what was made known to me and what I was commanded to write.

INSTRUCTION WHICH THE QUEEN OF HEAVEN, MOST HOLY MARY, GAVE ME.

783. My daughter, if anything could lessen the enjoyment of the highest felicity and glory which I possess, and if, in it, I could be capable of any sorrow, without a doubt I would be grieved to see the holy Church and the rest of the world in its present state of labor, notwithstanding that men know me to be their Mother, Advocate and Protectress in heaven, ready to guide and assist them to eternal life. In this state of affairs, when the Almighty has granted me so many privileges as his Mother and when there are so many sources of help placed in my hands solely for the benefit of mortals and belonging to me as the Mother of clemency, it is a great cause of sorrow to me to see mortals force me to remain idle, and that, for want of calling upon me, so many souls should

be lost. But if I cannot experience grief now, I may justly complain of men, that they load themselves with eternal damnation and refuse me the glory of saving their souls.

784. How much my intercession and the power I have in heaven is worth has never been hidden in the Church, for I have demonstrated my ability to save all by so many thousands of miracles, prodigies and favors operated in behalf of those devoted to me. With those who have called upon me in their needs I have always shown myself liberal, and the Lord has shown himself liberal to them on my account. Yet, though many are the souls whom I have helped, they are few in comparison with those, whom I could and am willing to help. The world and the centuries are far advanced; while mortals are tardy in turning toward the knowledge of God; the children of the Church are involving themselves in the snares of satan; sinners multiply and crimes increase, because charity is getting cold even after God became incarnate and has taught the world by his life and doctrine, redeemed it by his Passion and Death, established his evangelical law for the guidance of his creatures, illustrated them by so many miracles, enlightenments, blessings, favors in the Church and in its saints. In addition to all this God has in his goodness opened up his mercies through me and my intercession, constituting me as Mother, Advocate, Protectress and Helper of all men, and, though I am most punctual and liberal in fulfilling all these offices, the result is inadequate. After all, since the crimes of men merit the chastisements, which threaten them and which they begin to feel, and since, under these circumstances, the malice of men has already reached the highest possible point, what wonder is it that divine Justice be irritated?

785. All this, my daughter, is true; but my kind and clement love exceeds all this malice, detains justice and still inclines the infinite Goodness toward men. The Most High still wishes to give liberally of his infinite treasures and resolves to favor those who know how to gain my intercession before God. This is the secure way and the powerful means of advancing the Church, of improving the Catholic reigns, of spreading the faith, of furthering the welfare of families and of states, of bringing the souls to grace and to the friendship of God. In this work, my daughter, I have desired thee to labor and assist according to thy power with the divine grace. Thy labor shall consist not only in having written my life, but in imitating it by following the counsels and salutary teachings, which thou hast so abundantly received, both in what thou hast written and in other favors and blessings of the Almighty. Consider well, my dearest, thy strict obligation of serving me as thy only Mother, as thy legitimate and true Teacher and Superior, who favors thee with all these and many other condescensions. Thou hast likewise often renewed and ratified the vows of thy profession into my hands, and hast therein promised me especial obedience. Remember the promises thou hast so often given to the Lord and his angels. Many times We have manifested to thee our will, that thou live and act as one of them, and that thou, in carnal flesh, participate in the condition and activity of an angel; that thy conversation and intercourse be with those purest spirits; and just as they converse with each other, and just as the higher enlighten and illumine the lower, so they will enlighten and instruct thee in the perfections of thy Beloved and in the exercise of all virtues, especially of the mistress

of all of them, charity, by which thou mayest be inflamed in the love of thy sweet Master and of thy fellowmen. To this state thou must aspire with all thy powers, in order that the Most High may find thee apt for the fulfillment of his most holy will and of all his wishes. May his powerful right hand give thee his eternal benediction, show thee the joy of his countenance and grant thee peace; see that thou do not make thyself unworthy.

I conclude with a thought of mine own, Male and Female He created them and He called their name Jesus!

Now at the first bead again, recite the Hail Holy Queen:

Hail Holy Queen, Mother of Mercy, Our Life, Our sweetness and our hope. To you do we cry poor banished children of Eve. To you do we send up our sighs, morning and weeping in this valley of tears. Turn then most gracious advocate, your eyes of mercy towards us. And after this our exile will show unto us the blessed fruit of your womb, Jesus. Oh Clement, Oh Loving, Oh sweet Virgin Mary, pray for us oh Holy Mother of God that we may be made worthy of the promises of Christ.

Let us pray:

Oh God who's only begotten son, by His life, death and resurrection, has purchased for us the rewards of Eternal Life. Grant we beseech you that meditating on these mysteries of the Holy Rosary of the Blessed Virgin Mary, we may both imitate what they contain and obtain to what they promise through the same Christ our Lord, Amen.